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"WHITED SEPULCHRES."

ANNA DICKINSON AMONG THE MORMONS.

From the Boston Journal, 13th inst.

MISS ANNA DICKINSON delivered her new lecture on "Whited Sepulchres; or, Salt Lake City," on Tuesday evening, at Music Hall. She commenced her address by quoting the old proverb of "See Rome and die." The new adage should read, "See Salt Lake City and live—live to work." She was aware that there was a growing sentiment in America against work; it was a growing feeling that men should learn from nature and not exert themselves. She had noticed in California that on the prairies there was an immense variety of wild oats and other kinds of crops and herbage that had been there time out of knowledge, and would probably continue time without thought. There were places on that Pacific land, that reached over the length and breadth of it, that had never been cultivated, but which were so beautiful as almost to call out the remark of Charles the Emperor, that "Florence was too pleasant to be looked upon only on holy days." Beautiful as the place was, however, it needed to be cultivated. As she travelled to and fro the streets of the new Sodom (Salt Lake City), and looked into people's faces and considered their existence, and looked at the evil in their midst, and thought of its continuance and the utter absolute carelessness of the people to this thing and about it, and saw how the evil was going on day by day; seeing this, she could not help recognizing the measure of damnation that was being filled up against all people that did not exert themselves in the matter; she stood still and lifted up the voice of her soul and asked to die. But then she would like to live, knowing that there was a work to be done for the elevation of humanity. It was at the close of a beautiful June day that she first looked upon the city of the saints—a vast level stretch of plain; an inland sea of sapphire, reflecting a sapphire sky; range after range of mountains glowing through a marvellously clear air, whilst over all ranged the diamond bridge of the eternal wall of snow. In the midst of such a scene rose this whited sepulchre, fair unto the eye, pleasant to the contemplation of the traveller, but whose inhabitants were in the depths of hell. Wide, clean streets, miracles of cleanliness to the Eastern eye, with a stream flowing down the principal avenue, and little branch rivulets flowing through the gutters, so that one might drink the nectar of the gods from his front door. Each hut standing on its own patch of ground, literally surrounded and swamped by a mass of greenery, with flowers and shrubs loaded with their productions. Cleanliness, order, quiet—too quiet, in fact, as a stagnant pool was quieter than the flowing brook, but it could not be said to be purer—order perfect, quiet, absolute; for the man who ruled Utah and Salt Lake had brains—brains sufficient, if they pleased, to govern this country or any other. Nowhere was there more absolute despotism, a more complete illustration of the power of a hierarchy than in the person of Brigham Young. When that man dies—and God hasten the day—the bottom virtually drops out of the tub. Heaven hasten the day! she said, although there would be a vast amount of inconceivably dirty water spilled over the world. The man's power was absolute; he was head of the church and head of the State; he was absolute in authority—religious, civil, military. The territory was districted, the city was districted, and over each of these districts was one of Young's intelligent tools, who was a bishop, a civil magistrate, and a judge of elections at the same time. Utah was not a Territory of the Republic, it was a kingdom of Mormonism; it was not a part of the United States, it was a domain of Brigham Young. The elections there were by ballot, but yet they had the worst features of our open vote, for the system was so under the espionage of these men who presided over districts that each man's vote was known to the authorities, and the voter was accordingly immediately recognized as a faithful follower, a devout brother of the church, to be rewarded and trusted; or he was a renegade, and was hunted down. Every disaffection that grew to open revolt in Utah was speedily done away with by assassination. Regular military organization, each man trained to arms, hatred to the government of the country, were inculcated in a system preached, once a month at least, in which a long list of their grievances against the United States were recounted; a system in which the people were told that the United States had no legal authority over them, and yet enjoining absolute subjugation to their own President, who had a revelation direct from heaven, which he announced the next Sabbath morning, when the wisdom of government or anything relating to his property was called into question. And he was always obeyed, even to the giving one-fifth of their subsistence—for the benefit of the church of course—although Young went to Salt Lake a poor man, and was now the third depositor in the Bank of England. The strangest part of it was that there was not a man in authority in the Territory who was not an American—American brains monopolized the houses, the lands, the profits, the emoluments, and the wives. There was a very common mistake in regard to Utah, and that was that the women far outnumbered the men. Such was not the case; there were really more men than women. A great many had but one wife; the majority had no wives at all. The bishops of the church, the apostles, the elders, and the governors of districts, have the money whereby they could support wives, and the young girls there, knowing that they would have an unhappy time if they married a poor man, looked after the comforts as much as possible. The theory of polygamy was universally adopted, believed, and supported by their lips and by their hearts, but it was not universally put into practice for the simple reason that there was not women enough to carry it out. Order, cleanliness, quiet, peace, on the one side; on the other no schools—the speaker begged pardon, there were schools, buildings that would accommodate 100 to 300 pupils—but they were private family schools, one owned by Brigham Young, and that was filled with his offspring, and others belonging to the prominent men there, all crowded, but still belonging to one family. No free schools, no general system of education, no libraries, no reading-rooms, no morality in the streets or in the theatre. The last named institution, like everything else of any value, was Bringham's own property. There was no happiness. The people wore a stolid, heavy countenance, and their laughter was without mirth. She had gone into the places they called homes, or at least where they lived, and found that as one wife after another came into the room they dropped a little curtesy and fell into a chair, and behaved not as wives, but as tolerated servitors in the presence of a chief. She had seen the children there, and as she heard of five out of six dying, and looked at the puny, sunken, stunted animals that remained, she could not help crying in bitterness to God that they too might be in their graves. She had looked into the houses and saw half a dozen rooms and half a dozen wives; in the theatre, where one man would be attended by a score of women, all of them his wives; where the half circle would be crowded with young girls, the daughters of one man, but the daughters of forty-three different living women. She heard stories bandied about the streets that Brigham Young would admire girls and afterwards discover they were his own daughters, and about Brigham's son Joseph, who excused himself from the society of United States officers on the ground that he wanted to go and make love to one of his mothers. She had met gentlemen, not illiterate creatures, but men of honor and respectability, and trusted and lifted into the high places of the land by the consent of the people about them, who, in talking of Utah, made remarks which were particularly unpleasant for a woman, who loved her own sex, to hear. They thought Salt Lake a capital place, separations were easy, and divorces could be had almost for the asking. How would these men like their own wives, when off on a summer vacation, to speak and act as they, their lords, did. One circumstance that happened to her was amusing. The night she arrived in the city a serenade was given to some one in the hotel—it was not meant for her—and after a while some one cried for "Miss Dickinson." A dispute took place as to whether it was "Miss" or "Mister"—for these people were in the same difficulty respecting what are termed strong-minded people as the Americans were, and so the problem was solved by some one shouting "Bring *it* out." On Sunday she went to their tabernacle, and saw there sitting in the high places, well met, well received, John Todd; heard him preach a sermon wherein he apostrophised all these people as "fellow sinners and brethren!" She heard him tell a story wherein it was stated that, differences of creed notwithstanding, all good people were sure of eternal salvation. He did not say Mormons by word, but if not by implication then what was the story worth? and why was it told? and why in the presence of those people did he say that there was nothing necessary to their salvation but faith in Christ? Who were the men before him? There was Bishop Johnson, whose wives included four sisters and two nieces, and George D. Watt, a church reporter, married to, among others, his own half-sister, and Bolton, having a mother and daughter among his wives, and a host of men who count their twenty and more wives. These were the men with whom this man claimed kinship and brotherhood. John Todd, minister and divine, with such filth about him, did not cry out, "Oh God, where are thy lightnings," but looked at the case in all its loathsome bearings, and passed by it. The affairs in Salt Lake City were very much like the condition of affairs in every other city, with the exception that vices were not tolerated in one place whilst they were in the other. Brazen-faced things went openly on the streets in Utah that elsewhere wore a mask—that were covered up in some way; the underlying theory of saint and gentile, of Mormon and Christian, in regard to womankind, was very much the same in both places—that a woman belonged to a man, body and soul, and was to serve him till God released her, but the men were not so bound to their wives. The theory was that women were to help men, to derive their existence, so to speak, from them, but not to perfect themselves, not to make themselves strong and then to give them what aid she could. A woman was a mother to his children, not her own. Her business was to be a wife and mother, and not a woman. That theory was as rife in the highly cultivated City of Boston as it was among the God-forsaken heathen in the desert plains of Salt Lake. John Todd's theory, a theory not only found in John Todd's mouth, but in the mouths of millions of people in America, was that the only duty of woman was that of motherhood—not at all a matter in a spiritual or mental sense, but physically. This was a theory entirely approved of by the Mormons. Stripped of all sentiment, of all glamor, of all delicate words and exquisite sentences, such was the real state of affairs in Utah. It was being stated that women were in favor of the system of polygamy. They were. So were the women of Turkey and Persia in favor of their system of selling females from the shambles. So were the women of this land in favor of being considered the weaker and irresponsible portion of mankind. She had got into conversation with the first wife of a Mormon, who had been legally married in England, and who then loved the man of her choice dearly, and could bear that no one should come between them, but who now was so callous, so stolid-looking, that she apparently did not care how many wives her husband had, or if she cared at all about the matter it was that the more he had the better she would be pleased, and she had drawn this woman into conversation and painted to her her happy English home, and asked her if she had any idea of her husband ever taking to himself another wife if she would have married him. Then she saw the real woman; her heart-strings had been touched and she wept bitterly. Women bore the system; they did not love it. Speaking of the Mormon women led Miss Dickinson to speak in a lengthy manner of American women. She did not see why woman should be borne down by trammels of custom and antiquity as she was. She (the speaker) wanted to see women as well educated as men, who claimed that privilege because they were going to some profession. Had men ever any duties to perform that could compare with those of women? Did not woman form the character of the human race, and for such work as that she required, if anything, finer tools and more skilful hands than man? The absurdities of custom! She had seen men enjoy themselves among the Sierra Nevadas on horseback; she had seen that they could leap on the horse's back, and could move freely in the saddle, riding fearlessly by the side of great precipices, but she had seen that not one of these things could a woman do. It would be decidedly improper for her to vault into a saddle. She must wait for assistance, and then must be pulled and pushed about in a horrible manner, and then afterwards must have help in going down or up a hill, when gentlemen were of course very ready to assist, and smiled, and looked pleased, but at the same time voted them nuisances and bores. And then woman could not go into dangerous places because she was so seated on a horse. Miss Dickinson had tried both ways. In just the same way did men and women go riding through the world. Man was allowed every liberty, but this was not the case with woman. She wanted to see nobler types of womanhood and manhood; such types as George William Curtis on the one side and Elizabeth Barrett Browning on the other. The women were not satisfied with their present condition, and their dissatisfaction did not arise from any woman's rights conventions, or anything of the kind, but it was the march of the age. * *

HOWARD UNIVERSITY.

BYBERRY, Philadelphia, October 11th, 1869.

To the Editor of the Standard:

I SEND from the *Daily Morning Chronicle*, of Washington, the enclosed account of the "opening of the second term of the Medical Department of the Howard University."

You know that Gen. Howard, "fighting on *our* line," sees the necessity of securing to the "colored" race equal civil and political rights, hence, upon the broad and catholic basis of a common humanity, in the just exercise of large discretionary powers granted him by Congress, as well as laborious efforts in other directions, has erected the magnificent University (which bears his honored name) unequalled in architectural beauty by any institution of learning in the country, and to be unsurpassed in all of its departments for thorough and complete instruction. All honor, to the noble General for the work he has accomplished, and our heart in grateful feelings shall follow him in his continued efforts to make practical and permanent those ideas of justice, equality and freedom, for which the "American Anti-Slavery Society," in fulfilment of its pledges, so faithfully labors to accomplish.

ROBERT PURVIS.

HOWARD UNIVERSITY.—OPENING OF THE SECOND TERM OF THE MEDICAL DEPARTMENT.

The opening exercises of the second term of the Medical Department of Howard University were held last night in the Congregational Church, corner of Tenth and G streets—a large and intelligent audience, filling the main body of the auditorium, being in attendance.

On the platform were seated Major Gen. O. O. Howard, LL. D. president; Prof. Silas L. Loomis, J. T. Johnson, Robert Reyburn, Gideon S. Palmer, Edwin S. Bentley, P. H. Strong, Alexander T. Augusta, and Rev. T. Sella Martin.

A voluntary on the piano opened the exercises. Rev. Dr. Anderson addressed the throne of Grace. A song was beautifully rendered by Miss Jennie Fleet. Gen. Howard then introduced Dr. Silas L. Loomis, Dean of the Faculty, who addressed the audience in substance as follows:

ADDRESS OF PROFESSOR LOOMIS.

Following the emancipation of four millions of slaves the Freedmen's Bureau was established in the interest of these freedmen, and, of course, received the bitter opposition and anathemas of all opposed to the progress of humanity thus carrying this institution into every political contest.

All the acts of this branch of the Government have, therefore, been particularly subjected to the severest criticism that the most bitter, cruel, and malignant enemy could invent, and Howard University being the most prominent institution aided by the Bureau has received the fiercest attacks.

I do not propose, however, to defend the Bureau, the University, or any of their officers. History will care for that.

A brief statement of a few facts connected with the origin of this institution may enable the public better to perceive the position we occupy as a Medical Institution.

The first and most important fact of all is the several acts passed by Congress during and since the war appropriating large sums of money for the Freedmen's Bureau, to be used at the discretion of Gen. O. O. Howard. Notice this language. Not so much as is necessary, but the entire sum was absolutely appropriated for the Freedmen's Bureau, and not only this, but to be expended at the discretion of the Commissioner. In conformity with these acts, an Institution, with its normal, preparatory, collegiate, agricultural, military, law, medical, and theological departments has been founded.

The progress of the University was then given by the eloquent speaker, who closed his remarks in these words:

In view of the fact that the complete separation of the races of men is an utter impossibility, and that they must associate in all the general avocations of life, and in view of the weighty responsibility of the physician into whose hands the health and life of all must sooner or later come, it would seem that the common dictates of humanity should require that every facility possible for advancing medical attainments should be furnished by one race or sex to another; and any attempt to establish or sustain any medical institution, society, or association for the exclusive benefit of white male members is surely worthy the past, not the coming age.

The establishing of the medical department of the Howard University, as in every other innovation against the educated sentiment of almost the entire people, has not been an idle task.

It was well enough to give the negro his freedom, to make him an equal before the law, but to enable him to obtain a professional education was treason to that profession, and no one knows better than the medical gentlemen engaged in that work what that means.

But difficulties have been overcome, and what was problematical a year ago, when we came before the public for the first time, is now a fixed fact. To-day the medical department of Howard University is a power felt by all the medical profession in this city.

Prejudices are vanishing, and a true republic of physicians will soon be established, to which the only passport will be professional qualification.

I close with a single remark to the ladies. All departments of the University are open to you, and we welcome you not only to the medical profession, but to any and every professional pursuit that you may choose to enter and compete for honorable distinction.

At the close of his remarks, Professor Charles B. Purvis was introduced, and spoke as follows:

REMARKS OF DR. PURVIS.

MR PRESIDENT AND TRUSTEES OF HOWARD UNIVERSITY, MEMBERS OF THE MEDICAL CLASS, AND FRIENDS OF EDUCATION:—This is the opening of the second course of lectures of Howard University Medical College, and I can assure you we enter upon the duties before us with no slight feelings of pleasure. So successful was our initiatory course, so thoroughly overcome have been all obstacles to the establishing of our college, that we have every reason for being buoyant at the prospect before us. When we refer to the history of the medical institutions of this District, and see that no one of them ever began under more favorable auspices, or made such progress in so short a time—when we take into contemplation the fact that the Howard University (of which this medical department is but a part) is at present not unpopular with the mass of the people by reason of a former prejudice of caste, the result of a long political oppression—adds another reason for being encouraged.

The profession af medicine is one of the oldest of scientific professions. The practice of medicine it can be safely said commenced with our first parents. Such is the nicety of our mechanism that it requires but little to create in us an ailment, a disease. Such always has been the marvellous intuition of our mothers that, by instinct, they sought to readjust the machinery of our bodies, and make the pendulum of our lives swing smoothly.

Medicine, as a science, can only be said to have commenced when the human integument was first unfolded, and the study of the most intricate, beautiful, and sublime of structures commenced—that of the body; sublime because it gives us a more just appreciation of Divine power; because the more we study its mechanism the clearer is to be seen the impress of Him in whose image we are created; because for the first time the opportunity is given to study the proper functions of the various organs of the body. But medicine as a scientific profession can strictly only receive its data from the time of Hippocrates, who, by reason of his wonderful research and knowledge of the functions of the various organs of the body; what constituted disease in them; what was the effect of certain mechanical and chemical remedial agents, which would restore a disorderly organ to the performance of its duty, presented to the world a science and a profession which has since justly given him the title, Father of Medicine. The profession, by reason of its beneficient character, has always, from its earliest existence to the present time, called to its study the most philanthropic of philosophers.

Before the coming of Christ it received the attention of all rulers, and during his existence upon the earth it may be said to have received Divine sanction, for the Saviour not only went about healing the halt and blind, but commanded His disciples to do likewise. The primitive idea of the profession was that the first duty of the physician was to heal, the second to prevent disease. The diligence with which physicians pursued this idea, and endeavored to make it a glorious success, and the success which has attended their endeavors, is shown, first, in the marked increase in the average length of man's life; secondly, in the non-occurrence of epidemics. These beneficent results have only been obtained after careful study and long experiment. The causes of disease and its antidotes have always been the study of the true physician. To accomplish this great object no means have been spared, everything pertaining to organic and inorganic life has been analyzed, the virtues of every plant, shrub, and mineral have been extracted, and their ability to produce or counteract disease in man ascertained. Such have been, and are to-day, the sacred obligations of our profession; but so intricate is the problem to be solved, that the result has but half met our desires. Readily can we appreciate the pathetic words of the great father of medicine when he said, "Art is long, life is short, opportunity fleeting, experience deceptive, judgment difficult." But since his day so rapid have been the discoveries, and so much greater is our knowledge of anatomy, physiology, chemistry, hygiene, that many of the great difficulties he encountered have been surmounted. The profession, as a consequence, has grown; the duties of the physician have multiplied. The physician of to-day is not merely the healer of the sick and the wounded, the quarantine sentinel of the community, but, by virtue of the natural growth of the profession, he is the moral reformer of the age. In what does the progress of the age depend? Is it in theology, law, metaphysics, politics? These undoubtedly have their influence and bearing. But is it not rather in the chemical and physical sciences, of which ours forms an integral part? Man is trying to throw off the effects of original sin; trying to regain his primitive condition, (purity). Without regarding the intelligence of the age, his instinct will naturally lead him to the logical conclusion that the idea can only be accomplished by a thorough, a complete regeneration of his physical system. No man can have a pure mind without first having a pure body. No man can have a pure untarnished spiritual soul without he be physically sound in body and mind. The minister whose physical system is undermined with disease, who carries in his vitalizing fluid (the blood) a poison, is incapable of the performance of his duty. Such a system lacks force, magnetic power, by which to persuade or to wheel a flock.

The progress of the age has necessarily made the physician a moral reformer. His knowledge of hygiene has enabled him to adopt means by which to protect the community against disease. His knowledge of anatomy teaches him the relation of one organ of the body to another; his knowlege of physiology teaches him the normal condition and proper duties of the various organs, and their fluids; his knowledge of chemistry teaches him the composition of the body and enables him to detect disease; his knowledge of therapeutics enables him to administer a remedy by which to neutralize the poisons of the system. But as a reformer, the power of the physician lies in the relation he bears to his patient. With every class of mind is he thrown in contact. The rich, the poor, the destitute, the outcast, alike come to him for consultation and advice. He is made the confidant of their most sacred thoughts and feelings. Upon his judgment perhaps, depends what is to be the moral status of his patient in the future.

The natural tendency of disease is to demoralize. Too often has it happened that patients who were suffering from chronic organic disease have abandoned the advice of their professional advisers, and placed themselves under the care of unscrupulous empirics, whose highest ambition is to profit at the expense of the unfortunate. A large percentage of the practice of a physician is of a moral character. Chemical and mechanical agents have their place in the practice of the profession, but are not the sole remedies at the disposal of the physician. Timely advice has enabled many a mother to safely conduct her child from infancy to childhood—her daughter into womanhood, her son into manhood. Many are the instances in which the physician has, by moral force alone, conducted the unfortunate inebriate back into a temperate life—the insane back to sanity.

In all civilized governments, this great moral influence and power of the medical profession is protected by law, it being a punishable offense for any one to assume to practice the profession to which he is not educated. Our duty to-day is to produce a similar protection, not by the enactment of law, but by assisting the profession to grow by discovering, if possible, new remedial agents which will approach nearer to specifics in the treatment of disease, which will enable us to make life more permanent, more enduring; which will make empiricism in all forms non-acceptable. Anatomy, physiology, and chemistry have proven to us the truthfulness of the Biblical maxim that "God created of one flesh and blood all the nations of the earth;" likewise has it proven the correctness of the old adage, "What man has done man can do again." Accordingly as we throw open the doors of a new medical institution, we invite to it every class of man, be he of whatever clime, race, or sex he may. Neither shall his political or religious persuasions be a bar to him. We believe that the growth and development of a great science should never be governed by sectarian teachings. We believe as the little grains of sand make the hills, so will the ideas and opinions of the many assist in forming the great ideas of the few who dwell among us as authority.

To you, ladies and gentlemen, who are entering upon the study of the medical profession, who are about to pursue with us our second course of lectures, we bid you welcome. Every opportunity and facility which is in our power to grant will be offered you to assist you in getting as comprehensive a view, and mastering as far as possible, this the most noble of scientific professions—the art of healing and preserving the human body. To accomplish this, long and careful will have to be your studies, unceasing your explorations. The profession with which you are connecting yourselves has yet not reached the maximum of its greatness. Vast and seemingly comprehensive as our source of knowledge of the human system may be in regard to what will counteract and control those morbid tendencies and conditions which we term disease, yet the great cause underlying the cause of disease is wrapped in a shroud of mystery, the unfolding of which you are called upon to assist in. To you naturally falls the task of establishing a prestige in the profession such as never before has attracted attention. The position you assume in the arena of the profession is in accordance with the fundamental principles and growing ideas of the age. It makes the profession broader and more comprehensive, as it infuses into it a new and affiliating element possessed with a new inspiring life, which in its growth tends more and more to devote the profession solely, purely, disinterestedly, to a more perfect development of mankind, into which all races and sexes are blended.

In the few moments allotted to the reading of this introductory lecture, I have endeavored to show the many duties resting upon the physician. Whilst I consider the performance of these duties a privilege and an honor, I cannot too strongly impress upon you the necessity of giving a just appreciation to the responsibilities you are assuming. Unlike members of other professions, the physician, it is presumed, is able to render an opinion at a moment's warning—at a glance he is expected to comprehend the disease under which his patient labors, and unhesitatingly is he expected to administer the proper remedies for relief. To your skill are intrusted the life of the parent and child, friend and relative. "What manner of man ought ye therefore to be?"

Success demands that you shall be urbane, cautious, patient, chaste, philanthropic. With the courage of a lion, yet possessing the gentleness of a lamb.

At the conclusion of the speech of Dr. Purvis, Miss Mary Ringold sang a farewell song.

REMARKS BY GENERAL HOWARD.

Major Gen. Howard then addressed the audience, thanking them for their attendance and attention. He added: "It gives us pleasure to welcome the medical profession generally. The address of Prof. Loomis indicates that we are still on the defensive. There are many prejudices for us to fight. I was assigned to my duties four years ago, with large powers and great responsibilities. Gen. Sherman said to me, in a very kind note, that he thought I could do as well as anybody, but that I had undertaken an impossibility. The duties have been performed amidst great difficulties and detractions. Time has written the record of them. As to our University, we offer as thorough an education as any college in the land, not excepting Harvard or Yale. Graduates of Oberlin and other colleges are now completing their education with us. We covet your moral support. Give us this, and our success is secure."

The exercises, which were of a very interesting character, were closed by a benediction by Bishop Brown.

THE PRESS.

THE OCTOBER ELECTIONS.

THE New York *Herald* makes the following comment:

THE LATE ELECTIONS—THE FIFTEENTH AMENDMENT.

The late elections have been very close in Pennsylvania and Ohio. One way or the other the result in Pennsylvania signifies nothing, because in that State, beyond their local issues, there was really nothing at stake. In Ohio the contest was of some national importance in two aspects—first, in regard to the Fifteenth Amendment, and, secondly, in reference to Pendleton, as the Democratic champion of Ohio and the West for the Presidential succession.

With the vote of Ohio there would be a fair prospect of securing the required ratification by three-fourths of the States of the Fifteenth Amendment during the coming winter. With a Democratic majority in either branch of the new Legislature the vote of Ohio will be lost, and considering that California is lost, and that the new democratico-conservative Legislature of Tennessee is regarded as worse than doubtful, there is the probability of a hitch in said amendment which may carry it over into the elections of next fall. The whole number of States in the Union is thirty-seven—three-fourths of thirty-six is exactly twenty-seven; but the thirty-seventh State will make twenty-eight required for the ratification pending.

Now, how stands the case? The States which have ratified the amendment are twenty, to wit:—Arkansas, Connecticut, Florida, Illinois, Indiana, Kansas, Louisiana, Maine, Massachusetts, Michigan, Missouri, Nevada, New Hampshire, New York, North Carolina, Pennsylvania, South Carolina, Virgina, West Virginia and Wisconsin. The States which have rejected the amendment are:—Delaware, Georgia, Ohio—three. The States which have not yet acted on the question are:—Alabama, California, Iowa, Kentucky, Maryland, Minnesota, Mississippi, Nebraska, New Jersey, Oregon, Rhode Island, Tennessee, Texas and Vermont—fourteen. Of these States, Mississippi and Texas are required to ratify as a condition of reconstruction—two; and Iowa, Minnesota, Nebraska, Rhode Island and Vermont are certain—five more, which will make in all twenty-seven sure.

We want one more, and we have these States from which to get it, viz:—Alabama, California, Delaware, Georgia, Kentucky, New Jersey, Maryland, Ohio, Oregon and Tennessee. Now, as for California, Delaware, Maryland, Kentucky, New Jersey, Oregon and Tennessee, they may be counted out, so that our chances are reduced to Ohio, Alabama and Georgia. With a Republican Legislature in Ohio the thing is fixed without further difficulty; but in default of Ohio a little judicious diplomacy on the part of the administration may secure the one vote wanting on said amendment from Georgia or Alabama. Those States have no interest now in any further opposition to this amendment, inasmuch as they have negro suffrage established within their borders. It is their policy in fixing it upon the North to bring the Northern democracy into *rapport* with the new anti-radical party of the South. We conclude, therefore, that the Fifteenth Amendment is safe, and that it depends entirely upon Gen. Grant whether the ratification shall be completed without unnecessary delay or shall be carried over to the elections of next year. So much, then, for the Fifteenth Amendment. We see that a Republican Legislature in Ohio fixes it at once, but that even a hitch in Ohio does not endanger it, because it can be still easily fixed by the administration.

The World acknowledges its defeat, is silent on the subject of negro suffrage, and complains of Pendleton's financial policy as the source of its present grief. It puts on the best face possible, and says:

PENDLETON—PACKER.

The latest returns from Ohio and Pennsylvania do not leave any hope that the Democratic party has won either of those States. The Republicans have succeeded in both by trifling majorities—majorities so very trifling in comparison with those given to Gen. Grant in the same States in the Presidential election, as to render it absurd for anybody to claim the result as an indorsement of his administration since he has been President. The strength of the Republican party "grows small by degrees and beautifully less."

Considering the gallant fight that has been made, and the great inroads into the Republican majorities of last year, we feel like offering Messrs. Packer and Pendleton congratulations rather than condolence. These favorite Democratic leaders and able statesmen have demonstrated their great popularity almost as fully as if they had been elected; and at the same time they escape the duties of offices beneath their talents and just pretensions. So far as they are personally concerned, their defeat is a relief and an advantage, except with reference to such aspirations as these eminent standard-bearers of the Democracy are fairly entitled to cherish. Nor ought the recent defeat to be considered as a very formidable obstruction to their future prospects, if they shall be wise enough to recognize the real reasons why, having come so near success, they have still fallen short of it.

The N. Y. *Times* feels assured of the success of the Fifteenth Amendment. It says:

THE RESULT IN OHIO.

The fears entertained with regard to the result of Tuesday's election in Ohio, are shown by the latest information to be unfounded. Not only is Hays reelected Governor, but both branches of the Legislature are Republican. There is not a vote to spare in the Senate or the House; but the bare majority suffices to secure the ratification of the Fifteenth Amendment, and for that result we may be sincerely thankful. Two years ago the people of the State rejected an amendment to the local Constitution conferring negro suffrage. That judgment they have now reversed, and their action probably secures the incorporation of impartial suffrage into the organic law of the Republic.

The triumph is not a trifling one. In Mr. Pendleton the Democrats had their strongest champion. His personal popularity in the State is unquestionably great, and his opinions and purposes are in harmony with those of the great mass of his party. With one of the issues most relied upon, he is especially identified,—and that an issue, too, which appeals to the selfishness of the people. But common honesty has defeated demagogism, preaching repudiation. The voters of Ohio have declared that they will not be parties to the robbery of the public creditor. They desire reduced taxation, and look for it under Republican rule; they will not have it at the cost of the public faith, or through an agency which involves the disasters incident to further inflation.

The victory is the more gratifying because achieved under no ordinary difficulties. To widespread indifference to political agitation were added the personal grievances of disappointed office seekers, and the opposition excited by local measures. On the other hand, the Democrats conducted their side of the canvass with more than average cunning. Their tactics were not manly and frank; they were tricky, dexterous and plausibly insincere. Apostate Republicans were set up to do the Democratic talking, and the Democratic policy was disguised under a series of false pretences. In spite of all, however, the people have realized the situation and their duty; and a prosperous and powerful State once more exerts its influence in support of a Republican Administration and the principles and aims of the Republican party.

The Tribune also assumes that the vote of Ohio has been secured for the FIFTEENTH AMENDMENT. It says:

As the smoke of the battle clears away, our victories in the great States of Pennsylvania and Ohio are placed beyond a reasonable doubt. The majority for Gov. Geary is small—between three and four thousand—and considerably below the proper Republican strength of the State, while that of Judge Williams is about 8,000, as we *tried* to say in yesterday's *Tribune*. Our latest dispatches from Ohio give assurance that the Republican State ticket is elected by about 10,000 majority, and what is still better, and of more importance, that we have carried both branches of the Legislature, thus securing the affirmative vote of the State for the Fifteenth Amendment. Returns from half the State of Iowa indicate that the Republican majority will exceed 35,000; but nothing else was expected of that State. She has been in the habit of doing such things for several years.

The Sun, though not in any very important sense an organ of public opinion, says of the "Democracy":

THE LESSONS OF THE ELECTIONS.

Why have the Democrats so signally failed in achieving the results they anticipated in these important elections? The answer is obvious. To quote the language used by the *Express* some days since, they have been trying to race with dead horses, and of course they have failed to reach the goal. More than this, they have thrust the offensive remains of their dead steeds in the faces of the people, who have turned away from them with loathing and disgust. In a word, and without a figure, the Democratic leaders in these three States made the Fifteenth Amendment one of the main issues in the recent contests, and they have been rebuked by defeats as unexpected as they are instructive.

These results should impress upon the minds of the honest masses of the Democracy a serious lesson. They should teach them to discard the counsels of aristocratic and reactionary journals, and blind and cowardly politicians, and induce them to restore to the creed of the party the liberal and progressive principles of Jefferson and Jackson, and to select as their leaders statesmen who have wisdom enough to discern the signs of the times and courage enough to act accordingly.

THE OHIO LEGISLATURE.

The State Journal of Columbus, Ohio, says:

The Republicans have elected 52 members of the Lower House to the Democrats' 49, not counting Hamilton County, and 17 to their opponents' 10 in the Senate, leaving the four members from Hamilton out of the count. In Hamilton County a Fusion or Independent ticket, composed of an equal number of Democrats and Republicans, has been elected. If these gentlemen vote in accordance with their political antecedents, the Republicans will have three majority in the House, and a majority of one in the Senate. The balance of power is held by the independent Republicans elected on the so-called County Reform ticket in Hamilton County. As Mr. Hassaurek, the leader of the reform movement, is pledged to the support of the Republican State ticket, and to the Republican policy and principles generally, there is every reason to think that his friends on this ticket will act with the party with which they have always affiliated. The result in the State may be regarded,

upon the whole, as extremely satisfactory, considering the difficulties to be surmounted and the drawbacks that always exist the year subsequent to a Presidential election.

FILLMORE ON THE FUGITIVE SLAVE LAW.

From the Philadelphia Post.

If, after the flood, Noah, looking from the ark, had seen an antediluvian crawl out of the mud, and begin an argument about rain, he would have been no more surprised than we are to find ex-President Fillmore emerging from his tomb to explain the Fugitive Law to the South. Of the Commercial Convention in Louisville Mr. Fillmore was elected President, and in his opening address he took the opportunity to speak of what has as little to do with commerce as he himself with our present freedom.

Like Andrew Johnson, Mr. Fillmore professes a veneration for the Constitution of the United States, and we are glad to hear that it is so. But we submit that the veneration is a little too great which induces a man to make such a confession as this. Mr. Fillmore said:

"You know when I occupied the Presidential chair the Fugitive Slave bill passed. I freely confess it was against my feelings. I examined it carefully, but found no defect in it. It was constitutional; and although I knew when I signed it I was signing my political death warrant, I signed, and would have done it had it taken my right arm." [Applause.]

The utter absurdity of such an apology, for it is an apology, is plain. Suppose the fugitive slave bill was constitutional, what excuse is that for signing it? A bill repealing all duties on customs is constitutional. A bill taxing cotton ten per cent, and taxing whiskey not at all is constitutional. It is constitutional for Congress and the President to pass many laws that would be oppressive and wicked. But no President is bound to approve legislation merely because it does not violate the Constitution. Yet this dilapidated old politician is actually so weak-minded as to say that though the Fugitive Slave bill was "against his feelings," he signed it because it was constitutional, and would have done so had it taken off his right arm! Of course, he cannot mean that the Constitution *required* the passage of such a law, for that would be even too ridiculous for him. Of such stuff were the statesmen before the war. It is well the race is nearly extinct.

GREAT BRITAIN.

MR. MILL'S CHANCES FOR A SCOTCH SEAT.

* * A vacancy in the representation of Glasgow and Aberdeen Universities (which together form one constituency, returning one member to Parliament), has been made by the promotion of Mr. Moncrieff, Lord Advocate of Scotland, to be Lord Justice Clerk, in place of poor Mr. Patton, who first cut his throat and then drowned himself for fear of disgrace springing from the bribery investigation at Bridgewater. An elector writes to *The Star* next day to nominate Mr. Mill for the open seat, and *The Star* cordially approves. This was yesterday, and one might have hoped, on opening this morning's Liberal journals, to find a chorus of joyful assent. Instead of which there is a blank silence—no word of approval from any one. There are two or three reasons for this hesitation.

It must be owned, in the first place, that Mr. Mill was never popular with the party whips—with the men who pull the wires, and who value an unquestioning vote more than the ablest unfettered discussion. Mr. Mill, it is needless to say, always took the liberty to vote according to his own judgment, and not according to the judgment of Mr. George Glyn. When he was beaten for Westminster there was, if not exultation in some high Liberal quarters, at least a very conspicuous absence of regret. Even *The Daily News* spoke of his defeat in a tone painful to Mr. Mill's friends, and not creditable to its judgment or feelings.

But beyond Mr. Mill's independence there is an objection, from the party point of view, a little more reasonable. The constituency is a very close one. Mr. Moncrieff had a majority of only 67 out of 4,067 votes; the poll being, Moncrieff, 2,067; Gordon, 2,000. The *Star* urges that the objections which told against Mr. Mill in a popular constituency like Westminster, ought not to be felt in a learned body. Of course they ought not, but there is only too much reason to fear they would. Perhaps nothing hurt Mr. Mill more in Westminster, a pious borough, than his subscription in support of the candidature of Bradlaugh, whom people call an atheist. Of course, they called Mr. Mill an atheist also, because his name was coupled with Bradlaugh's. Now the constituency of Glasgow and Aberdeen Universities is mostly Scotch, and the part of it that is Liberal in politics is anything but Liberal in religion. The charge of atheism or of sympathy with atheism would be at least as damaging with them as it proved in Westminster. It might probably be more than enough to turn the scale where numbers are so closely balanced. As a matter of party expediency his nomination would be very doubtful. But the question is likely to be settled by Mr. Mill's refusal to allow his name to be used. He has an aversion to reëntering Parliament which will scarcely be overcome by a proposal to go through another difficult contest. The considerations that he ought to be in Parliament, that his work was of immense service while there, and now that he is away there is nobody who will or can do it, are very weighty, but they can hardly be decisive with him until they are pressed by others.—*George W. Smalley—N. Y. Tribune.*

CHINESE TESTIMONY.

OPINION OF JUDGE SAWYER, OF CALIFORNIA, AS TO THE RIGHT OF CHINAMEN TO TESTIFY.

From the San Francisco Alta, Oct. 7.

Yesterday, in the Fourth District Court, the trial of the cause of Alfred J. Welch *vs.* Ah Hund *et al.* was commenced before His Honor Judge Sawyer. This action was brought for an alleged breach of an agreement, by which the defendants stipulated with the plaintiff to pay $1.25 per cord for wood cut from plaintiff's land, and guaranteed to keep not less than fifty wood-choppers at work on said land. This the plaintiff alleges the defendants have not done, and hence the suit. The damages are laid at $62,500.

The testimony being closed on behalf of the plaintiff, Mr. R. H. Lloyd, as attorney for the defendant, placed Ah Hund upon the stand. Messrs. White and Heath, attorneys for the plaintiff, objected to Ah Hund giving testimony. They urged that the statutes of the State excluded Chinamen from giving testimony against a citizen. Mr. C. H. Lloyd, who was evidently prepared for the objection, replied at great length. He quoted first section 11 of the first article of the declaration of rights contained in the Constitution of the State of California, which provides "that all laws of a general nature shall have a uniform operation." Mr. Lloyd contended that the laws giving residents the right to defend suits founded upon wrongful claims were general in their nature. Every resident, whether Mongolian or Caucasian, was liable to be sued, and were entitled to defend such suits. The law was therefore "general," and being so, must, according to the law of the State, be "uniform" in its operation. Then he quoted the seventeenth section of the said first article of the Constitution of California, which provides "that foreigners who are or who may hereafter become *bona fide* residents of this State, shall enjoy the same rights in respect to the possession, enjoyment and inheritance of property as native-born citizens." He contended that foreigners could not be said to enjoy the same rights in respect to the "possession" of property unless they could testify in regard to such possession in a Court of law. Of what value could property in money or land be if any citizen were entitled to come and swear away the "right to possession" of it without being answered by the person who owned the property, and who alone, perhaps, could answer on the point? He contended that if the State laws were read in all their fullness and scope, they conferred upon Chinamen the right to protect their persons and their property by giving evidence in Courts of law. But he relied mainly upon the Fourteenth Constitutional Amendment, which declares that "no State shall deprive any person of life, liberty or property without due process of law, nor deny any person within its jurisdiction the equal protection of the law." If, said Mr. Lloyd, a man comes and swears that the property you possess does not belong to you, it will not surely be contended that you had "equal protection under the law," unless you are allowed to swear that it does belong to you. On that point he confidently rested his case.

Judge Sawyer said he had no doubt that the State law took away from Chinamen the right to testify in such cases as this, but it was equally clear that the Fourteenth Constitutional Amendment, which overrides all State laws, confers the right to testify in protection of his life or his property. He was aware that the Police Judge had decided otherwise; but that was a matter in which that Judge had to decide for himself, and in nowise concerned his (Judge Sawyer's) opinion. He admitted that a different opinion might be held as conscientiously as he claimed to hold his. Still he believed the Judge to be mistaken. Was it to be argued that if two Chinamen were walking along, and a white man comes up and slays one of the Chinamen, that the other is to be precluded from giving his testimony? If he were so precluded, how could it be argued that all had "equal protection" of the law? If a man swears an unfounded claim against your property, the only way you can protect that property is by swearing that the claim is unfounded. If you are not allowed to do that, how can it be said that you have the "equal protection of the law," which the Constitution declares is the right of all men?

The Judge accordingly ordered the examination of Ah Hund to be proceeded with, and at the close of his testimony the further hearing of the case was adjourned until this morning.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, OCTOBER 23, 1869.

PHOTOGRAPH OF JOHN G. WHITTIER.

We have completed arrangements which enable us to offer, as an additional premium for new subscribers, a life-like, handsomely finished, medium sized photograph of John G. Whittier. It is of the same size, and in the same finished style, as that of Mr. Phillips, and by the same artist, Mr. Augustus Marshall, 145 Tremont street, Boston. As a photographer, Mr. Marshall is equalled by few, and surpassed by none in Boston, or elsewhere. Each photograph will be accompanied by Mr. Whittier's autograph. We doubt not that many of our readers, by whom everything from Mr. Whittier's pen is fondly treasured, will be glad to avail themselves of this favorable opportunity to obtain a recent and truthful likeness of him. It is the best we have ever seen of him, and will, we have no doubt, give excellent satisfaction to his numerous friends.

To any one who will remit to us for two new subscribers, one year, ($6), or to any old subscriber, remitting also for one new subscriber ($6), we will send post paid a copy of the excellent photograph of Mr. Whittier.

To any one remitting for three new subscribers, ($9), or renewing, and remitting for two new subscribers ($9), we will send one copy of the photograph of John G. Whittier, and one of Wendell Phillips.

THE ELECTIONS.

We take fresh courage from the late elections. They show the soundness of the people's heart. As in the dark hours of the war, the apathy of the Administration was discouraging. But as in those hours the people show themselves awake. Not that the result is such as we might have hoped and as the country needed. But it is far better than we feared. It is proved that if leading men will do their duty the helm may still be kept for many years in the hands which have guided it through the war.

The public debt, Repudiation and the XVth Amendment have really been the questions at issue. Repudiation we have never feared. The country is too honest for that. Only shameless men addressing men as shameless and worthless as themselves have ever advocated it. Such men have never led the American people. Our danger lies in quite another direction. We shall never cheat the moneyed class. We shall rarely be able to defeat them in any of their plans. The real danger of the future is, that combined and incorporated wealth will rule the land; that our laws will be made not in Congress, but in the gambling Hells of Wall street, in Bank-parlors and by railroad cliques. It will be a new sight in history when a working class repudiates its contracts. We but repeat the usual routine, when wealth plots to clutch an unfair share of profits. A grasping, heartless and tyrannical moneyed Aristocracy threatens us, near at hand. The youngest child alive will never see a repudiating Democracy, unless the people are driven mad by intolerable greed on the part of the wealthy class. There is little or no danger therefore in dirty demagogues, screaming themselves hoarse, or dainty gentlemen bowing themselves to weariness, before a mob, not drunk enough to forget that the whole thing is a farce and meant only, like a Chinese gong, to frighten enemies they dare not face. A repudiating party whose leaders hold millions of the public funds, is too transparent a scarecrow to frighten even babies in the dark.

There is no danger in the so-called Democratic party, except what comes from the rebel element, North and South, which it covers. But for that the ranks have not life enough to utter their own shibboleth or stand on their feet.

The real issue is, and has been, therefore the negro. The XVth Amendment is a simple proposition. But really it means fair play for black and white loyalty at the South. It means *law*, peace, industry—social regeneration, schools,—capital active and abundant because protected,—all the elements which make up the civilization of our century. Those who support it regard it as the stepping stone to all these, they are pledged to continue the fight till all these are secured at the South. It is harvesting the results of the war. It is taking bond of the future that it shall give us peace, union, liberty and prosperity. Hence the hate which all rebels, from the Lakes to the Gulf, bear it.

These elections add largely to the probability of its prompt ratification. Even Ohio, of which we despaired, gives promise of her aid. If Rhode Island helps, the ratification is beyond question. Perhaps we may do without her, we can only urge the friends in Kansas and Missouri to see that their ratifications are completed in proper form; and the friends in Ohio and Rhode Island to watch and seize every chance to secure prompt and favorable action. From Georgia we have credible news of a compromise which will secure right action from that State even without Congressional interference.

Meanwhile the strength of the opposition vote shows that the Administration has not *satisfied* the country. Its friends have rallied and secured another year of grace. The elections of 1870 will turn more directly on the issue whether the Republican party has fulfilled the National expectation. In our opinion unless the administration files a better record during the coming year than that of the past, there will be a very even struggle between it and its foe, perhaps an ignominious defeat. By small majorities, after almost incredible effort, we have just saved the two great States, Pennsylvania and Ohio—any slight untoward accident even would have lost them. It is poor dependance for a great party.

We have drifted thus far on the strength of our Soldier-President's reputation. He and his Cabinet must *earn* the future.

Wendell Phillips.

ABOLISH THE PROPERTY QUALIFICATION.

The Empire State is dishonored and its colored citizens are wronged by an invidious property qualification for colored voters. On Tuesday, the second of November, the electors of New York are to determine whether this unjust proviso of the Constitution shall be abolished, or retained.

We confidently expect that ere another autumnal election the Fifteenth Amendment of the United States Constitution will have been proclaimed as a part of the fundamental law of the nation. In that event of course anything in any State Constitution which discriminates unjustly against the colored people will be of non effect. There may be delay however, possibly still defeat. We hope therefore that the excellent proposition made by our last Revisory Convention to abolish the property qualification for colored voters, and upon which the electors are soon to pass, will be triumphantly adopted. The too long deferred opportunity to do an act of simple justice towards a proscribed class of our fellow-citizens is at hand. We trust that for the credit and good name of the State, as well as in consideration of the claims of the disfranchised, the opportunity which this election affords will not be misimproved.

The World and other kindred journals which have occasionally boasted of their friendly regard for the colored people, as rare exceptions to their general rule of abuse, can now serve them, by advising their constituents to vote against the continuance of the property qualification. We infer that the day is not very far distant when we shall read pathetic and earnest appeals in these journals to the negro voters of both the South and North in behalf of their candidates for office. They can make such appeals with a much better grace, and certainly with more effect if, even at this eleventh hour, they can induce their party followers in this State to join in extending the right hand of political fellowship to colored citizens here.

The present is an opportune period for the best efforts of all who would remove a dishonor which tarnishes the reputation of the State, and do justice to a wronged people.

We are glad to see that several of the leading, influential colored men, clergymen and others, of this city, in behalf of the colored people of the State, have issued a forcible and timely "Appeal to Christians," wherein the wrongs under which, as a class, they still suffer are eloquently set forth. They ask of the clergymen of all denominations throughout the State the reasonable service of a sermon to be preached on Sunday, October 31st, in aid of their just claim to equal citizenship. We hope the editors of religious and other journals will give the widest possible publicity to their "Appeal," and that it may be heeded and generously responded to by clergymen of all denominations, and by voters on election day throughout the State. It is as follows:

AN APPEAL TO CHRISTIANS.

The undersigned, citizens of the State of New York, in behalf of their brethren whom it has pleased God to make black, and who are on that account denied the political rights and franchises of citizenship, unite in this earnest appeal, trusting that the Father of Mercies will incline your hearts to hear and heed us.

On Tuesday, November 2d, at their annual State election, the voters of this State are required to vote directly *for* or *against* the maintenance of the constitutional restriction whereby men of our color are denied the right of suffrage unless they shall have resided for the preceding three years in the State, and are freeholders to the extent of at least $250 over and above all debts and liabilities. We ask you to vote against the continuance of this most invidious and galling discrimination.

It were vain to reason against a stigma which makes no pretense of being founded in reason. When this disability was first imposed by the Constitution of 1821, New York was still a slaveholding State. Slavery was part and parcel of the unwritten law of the Union. A slaveholder was President of the United States, as three of his four predecessors had been. Cotton was rapidly advancing to that commercial predominance which it soon afterward attained. An avowed, unswerving abolitionist could nowhere expect to achieve high position or influence. No one hoped to see the day wherein either of the great parties would nominate an enemy of slavery for either President or Vice-President.

Our oppressors exulted while our friends deplored that slavery was impregnably entrenched behind the bulwarks of the Federal Constitution. Very few even *hoped* that they would live to see ours a country wherein all men are free. How great and glorious is the deliverance since wrought we need not here indicate.

American Slavery is dead; but its *spirit* survives, and our race are still its defenseless victims. We are few, poor, and despised. You are relatively many, rich, and powerful; and you make us realize the gulf that separates us. We are shut out of schools and seminaries, then taunted with our ignorance; we are excluded from workshops, and flouted as idle and beggarly; every avenue to political or social eminence is sternly closed against us, and men wonder that we lack energy, thrift, and aspiration. The Egyptian requisition of brick without straw from the children of Israel was mercy compared with the usage we experience from professing Christians. God grant that you may never feel as we do the agony of seeing your children insulted and tortured, for no pretense of cause or reason but the color which they inherit, and which it is beyond their power to change.

What we ask of you is the recognition of our manhood. We are taxed as men, conscripted to defend our country when in peril as men, punished for any infraction of law at least as sternly as other men. Why should we not vote as men? We claim no exemption; we ask no favor. We only ask that our voice, feeble though it be, may be heard in common with yours in choosing those by whom the laws are to be made and executed. He who rejects our prayer virtually proclaims that there is no right and no wrong in politics, and that the rule of the strongest is the law of society and the dictate of Heaven.

We most respectfully solicit the prayers of every Christian henceforth, and the vote of each and all on the day of election. We ask every religious journal, of whatever sect or denomination, to publish this appeal forthwith; and we entreat every minister of the Gospel, without distinction or exception, to present our cause and petition to his flock in the course of his pulpit exercises on Sunday, October 31st. If, out of the fullness of his heart, he can say something in our behalf, so much the better; if not, let him read this appeal to his flock, and ask them to respond thereto in the spirit of Him who is no respecter of persons, and who is preëminently a God of justice and freedom. Yours imploringly,

Rev. Charles B. Ray, [Congregationalist].
Rev. Amos N. Freeman, [Presbyterian].
Rev. William F. Butler, [Methodist].
Rev. William Spelman, [Baptist].
Rev. John Peterson, [Episcopalian].
William P. Powell,
Peter W. Downing,
James W. Duffin,
John J. Zuille.

WOMEN AND MINORS.

Friend Whittier, in a letter concerning suffrage, says: "The exercise of the ballot is as truly woman's right, as it is mine. But unsupported by a more practical education, higher aims, and a deeper sense of the responsibility of life and duty, it is not likely to prove a blessing in her hands, any more than in minors." This reminds me of the answer so constantly given to abolitionists, that it was unsafe to trust slaves with freedom till they were fitted for it. It was obviously talking in a circle; for how *could* men be fitted for freedom while they were kept in slavery? The most appropriate answer to such an objection was the old story of the cautious mother, who said she would never trust her son to go into the water till he had learned to swim.

How can women have a "deep sense of responsibility," till they are trusted with responsibilities? How can they have "higher aims," so long as they are trained to be mere personal conveniences, or drawing-room ornaments? The mere fact of depositing a vote a few times in a year, of course, would not affect the characters of women in any way. But the being compelled to think about public affairs, by having their votes sought by contending parties; the taking off that night-mare doctrine of subordination, which has for ages kept down their souls under its heavy pressure; the ennobling consciousness of being a power in the State; and the pride of doing no discredit to the new trust reposed in them, *would* have a great effect in elevating the characters of women. It would help to *give* them "a more practical education, higher aims, and a deeper sense of responsibility."

I do not think the case of women and of minors is similar. Undoubtedly some lads of fourteen are better qualified to vote, than some men of thirty; but such cases are exceptional. As a class, lads are mentally immature; but the minds of women have arrived at maturity. They have a ripened capacity for knowing and judging of things, and merely lack practice in some directions. Lads could not manage schools so judiciously as women do. They would have been incapable of carrying on the extensive and complicated affairs of the Sanitary Commission with the executive ability manifested by women. The rapid development of strength of character among women during the war is a significant lesson. It shows that we, like other human beings, must become *competent* to do things *by* doing them.

I cannot find words to express all I feel concerning the disastrous effects produced on the characters of women by a state of perpetual dependence. Full growth of the soul can be attained only by those who earn money by their own energies, and feel independent in the expenditure of it. Where the father, the brother, or the husband, is liberal in supplying all the wants and wishes of the women with whom they are connected, the result is idleness and extravagance. If the father or husband is liberal, the result is, running in debt secretly, habitual falsehood, and all manner of petty artifices and deceptions. It is said that women, by reason of their dependence, have more humility than men. Humility as a Christian grace is one thing, and the humility produced by being in the power of others is quite another thing. Humility as the free growth of the soul is the loveliest and holiest of virtues; but the humility of a slave is pitiful and degrading. There is no in-dwelling life in anything that is produced by mere outward force or constraint. I believe that habitual dependence has an injurious effect on any class of people. It stultifies the faculties, and gives the sympathies no room for expansion. Even rum itself does not do so much mischief to our Indian tribes, as the fact that they are pensioners on the government. They have no stimulus to enterprise or energy. Their state of enforced dependence takes all manhood out of them. To be a *favored* slave has perhaps even a worse effect on character, than to be an *abused* one. The favorite Sultana in a harem is probably the poorest type of female character; though she is unmistakably "a clinging vine." Among the slaves of our Southern States, none ever showed themselves so capable of meanness, cunning, and treachery, as the pampered slaves. The men of that class were willing spies on their fellow-slaves, and ready to do them any injury for the sake of gaining favor with their masters. The women of that class were vain of their personal degradation, because it brought them earrings and gay clothes; and of course they were tenfold more contaminated than those who were compelled to submit by the necessity of their enslaved condition, but whose hearts were loyal to the chosen objects of their affection. I believe that the extreme indulgence shown to American women, especially those called ladies, does more injury to their spiritual growth, than any amount of hardship or privation could do. A woman who, for the sake of silks and jewels, marries a man for whom she has no respect or regard, what is she but a pampered slave vain of her own degradation?

Slaveholders were accustomed to speak of their slaves as objects of envy; because, having no wealth, they had no anxieties; having no career of ambition open to them, they were kept in a state of humility; and, being strangers to the splendors and pleasures of this world, their faith and hopes were fixed on heaven. It was edifying to behold how complacently willing these slaveholders were to help their slaves, in this way, to be more religious than themselves. It used to make me think of the dialogue between Lady Anne and Richard III. over the corpse of the murdered Henry VI:

Anne.—"He is in heaven, where thou shalt never come."

Richard.—"Let him thank me, that holp to send him thither."

Women, whose character and position in the world bear so many points of resemblance to the colored race, hear themselves spoken of, in a similar way, as enviable because they are protected and supported, and excluded from the scramble for wealth and power. To be enabled, by largeness of mind and moral refinement, to rise above that selfish scramble would indeed be a blessing and glorious virtue. But to be shut out from it by constraint, to still covet the things, and be willing that men should gain them *for* us, at the risk of *their* souls, seems to me no virtue at all. It is beautiful and salutary for human beings to serve each other in love, and to be dependent upon each other in freedom. But I believe a state of dependence prescribed by law or custom to any race or class inevitably dwarfs the soul. All genuine, healthy growth must be in freedom. This great truth applies as emphatically to women, as to any other class of human beings. Therefore, I ask to have every path of human life open to us, that we may enter when we will; and to attain to this, which is necessary for the full development of our faculties and feelings, I deem it necessary that we should have a direct voice in the laws that regulate our condition. I claim it, as I claim free air to breathe, because I believe that health and growth depend upon it.

L. Maria Child

Texas continues to be a theatre of chronic warfare. The loyal people, colored and white, are in continual peril, and not a few are sacrificed as victims of rebel vengence. The *N. Y. Herald* of the 20th instant prints an account of the murder of yet another Methodist minister, and an assault upon his companion. It says:

A MINISTER MURDERED IN THE PULPIT.

"While Rev. M. Ferry, a local Methodist preacher, was addressing a congregation at Columbia, Brazona County, Texas, on the evening of the 8th instant, six armed desperadoes entered the church and fired on and killed him instantly. Rev. Mr. Hardwell, the minister in charge, who was sitting in the pulpit, was knocked down by one of the ruffians, but as he is a very powerful man he rallied and took the weapon away from his assailant. The assassins then ran out of the house. Seventy freedmen armed themselves and mounted in hot pursuit, with instructions from the United States Marshall to bring the ruffians back dead or alive. A terrible state of affairs is said to exist in that section of the country."

It is just about twenty years since Millard Fillmore gave his signature, as acting-President of the United States to the infamous Fugitive Slave Law. In view of the fact that in early life, while simply a lawyer in Western New York, he was an anti-slavery man, the cordial friend and, we believe, sometimes bedfellow of one of our best known and highly esteemed colored men, then but recently escaped from slavery, we have no doubt Mr. Fillmore expressed the truth when he confessed the other day at Louisville that the odious bill which became a law by his signature was distasteful to him. But after the more recent gushing enthusiasm of Andrew Johnson for the "Constitution," Mr. Fillmore's measured phrase in which he declared his devotion to that "sacred instrument" seemed scarcely adequate. Half apologetic, and remorseful, his words read as from one conscious that, in the sight of the nation he had outraged and dishonored, he carries Cain's mark indelibly upon his forehead.

The October meeting of the Radical Club of Boston was held in Mr. and Mrs. Sargent's parlors on Monday, the 18th inst. The Rev. John Weiss read a paper on Music, which was the theme of a subsequent conversation. A correspondent, "C. K. W." obliges us with a synopsis of the paper and a very interesting sketch of the conversation, which we print elsewhere. The meetings of this Club, are not only valuable in themselves to such as are fortunate enough to attend them, or to get something of their spirit through our columns, but they suggest also to what good purpose many other parlors unoccupied, or unprofitably used, might be similarly consecrated to the service of humanity, and to the promotion of a truer civilization.

It will be seen from the resolutions which we print elsewhere that the recent St. Louis Woman's Rights Convention put forth the claim for women to exercise immediately the right to vote under the XIV the Constitutional Amendment. The same view is supported by Col. Charles E. Moss, whose letter we print this week. This claim derives indirectly additional weights from the recent decision of Judge Sawyer of California in favor of the Chinese, under the same amendment.

We print this week a numerously signed Call for a Delegate Convention, to be held at Cleveland, Ohio, next month, for the purpose of forming an American Woman's Suffrage Association. At the present stage of the progress of the Woman's Right's movement, a national organization of a truly representative character, free from colorphobia, and judiciously administered, will be a valuable agency for the efficient prosecution of the important work.

We print in another column from the *San Francisco Alta* a decision of no little importance involving the rights of the Chinese in California under the Fourteenth Amendment of the United States Constitution. In setting aside the unjust, proscriptive State law of California, Judge Sawyer has established an important precedent, one which may hereafter with great propriety be generally followed.

A meeting in behalf of, and preliminary to the National Labor Convention in Washington, will be held at the Cooper Institute (Room 24) on Friday evening (the 22d inst.) Rev. Wm. F. Butler, R. W. Hume, Esq., and others are expected to address the meeting.

PERSONAL.

Sallie Holley lectured to a large audience in Farmersville, Cattaraugus County, N. Y., on Tuesday evening, the 5th inst.

Hon. Gerrit Smith has addressed a circular to the members of the recent Chicago Convention, in which he defends the action of that body in its efforts to organize a national anti-dramshop party. He charges the National Temperance Society with favoring the dramshop, because it refuses to indorse the Chicago Convention and prefers, as yet, to rely on moral influences for the advancement of the cause of temperance.

A telegram, dated London, Thursday, October 14th, says: "The following dispatch concerning Dr. Livingstone was received here yesterday, under date of Bombay, Oct. 6th: 'A letter has just been received here from Dr. Livingstone, the great African traveler. He was at Lake Bangewo at the time of writing (in July, 1868), and was in excellent health and spirits. He mentioned, incidentally, that he believed he had at last found the true source of the Nile.'"

Another telegram dated Bombay, Oct. 11th: via London, October 14th, says: "Mr. Kirke, in a dispatch to the government here, says: 'A caravan has arrived at Zanzibar. It brings the welcome news that Dr. Livingstone had arrived at Niyi alive and well. He was on the way to the coast, the road to which was open and safe. Another caravan is expected here, which will bring later information of the Doctor's progress.'"

Our friend, Joseph Carpenter, in a letter dated New Rochelle, Westchester Co., N. Y., 10th mo. 7th, 1869, says:

"The Anti-Slavery Standard brings me the sad and unwelcome tidings of the death of that kind, good man Nathaniel Barney.

The announcement of the death of that innocent, tender spirited Friend seemed to carry my mind back to the time when Charles Marriot, Isaac T. Hopper and a few other honest-hearted, liberty loving Friends were pleading with, and urging the Society to wash their hands from all participation in Slavery, and oppression of every form.

But I blush for the Society when I am compelled to admit the fact, that in the faithful and conscientious discharge of what they honestly and sincerely believed to be their duty, they received from a large majority of the Society nothing but opposition and discouragement—the effects of which, I fully believe, sent that innocent, lamb-like Friend, Charles Marriot, to a premature and untimely grave.

I can think of nothing now, that would gratify me half as much as to witness a disposition on the part of the Society to make some amends for their cold and unkind treatment of those devoted, self-sacrificing Friends, by frankly and publicly acknowledging their error.

By such an act, they would regain the high and exalted position in the public mind which they had formerly occupied, so richly earned, and so justly deserved."

Our Boston Correspondence.

NO. CCXLVII.

Boston, October 17th, 1869.

Our season of serial lectures has begun with a rush, and now nearly every evening of every week for two months and a half to come will be occupied with them. The Mercantile Library course, and another whose name I forget, used to begin about the middle of November and go on through the winter. The Parker Fraternity course, finding the others already in possession of the field, used two methods of competition which proved perfectly successful. They secured better lecturers, the very best the country afforded, with occasional specimens of English eloquence, and began their course two or three weeks earlier. Their undeviating prosperity for eleven years has induced the managers of the other courses to imitate their example in both particulars, and thus it comes to pass that they all now begin near the middle of the fall, and as nearly at the same time as possible.

The first lecture of this season, on Monday evening last, was the opening of a course entirely new, for the benefit of the "Boston North End Mission," whose explanatory pamphlet was distributed at the door. This institution has its headquarters and its system of operations in the midst of the grosser forms of vice and poverty in the city, and seeks honestly and earnestly, no doubt, to combat them. But its main reliance for this end is precisely that system of praying, preaching and tract-distributing which Mr. Murray (a minister of their own class in theology) declares inefficacious, not suited to accomplish the work, and having this evil tendency, that it diverts the minds of men from methods more useful. Yet the very corner-stone of this movement, as o the Young Men's Christian Association, which is forwarding it, is the assumption that this method is the best one, and indeed the only right one. See the following items from their table of statistics:—

Tracts distributed,	202,377 pages.
Scripture cards,	1,685
Religious Papers,	4,059
Bibles and Testaments,	111
Religious books,	675
Calls made,	3,090
Meetings held,	733
Found employment for	31

The last item is a really useful one, but its proportion to the rest is like that of Falstaff's bread to his sack.

The course of public performances got up to aid this Mission is a novel and taking one, being debates on various questions of public interest, each side being represented by some known (and more or less distinguished) public advocate of it. Free Trade and Protection were the subjects assigned for the first evening (last Monday evening); and Prof. Perry of Williams College and Horace Greeley of the *Tribune*, were the chosen debaters, to speak but once each. A large audience assembled to hear them. Prof. Perry made a clear and convincing address in favor of Free Trade, though he would have done better by omitting some personalities needlessly levelled at his antagonist. Mr. Greeley gave an animated and interesting address, containing valuable information, but not proving, (nor, as far as I saw, tending to prove), his favorite doctrine of "Protection."

The opening lecture of the Parker Fraternity Course was given on Tuesday evening at the Music Hall, by Anna E. Dickinson, who was unjustifiably late in making her appearance. Her subject was the characteristics of Mormonism, as seen in her recent visit to Salt Lake City, and the title she chose was "Whited Sepulchres."

She found in Utah cleanliness, external decorum, order and quiet. There were no tippling shops, no gambling saloons. But despotism of the most offensive and pernicious sort reigned unquestioned over the whole people, crushing them both politically and spiritually. She took particular pains to learn from the wives of Mormon polygamists whether the strange satisfaction with that system reported of them was really true. Wonderful and unnatural as it seems, her first inquiries received affirmative answers, like those of other visitors; but, noticing that all the women had a repressed, subjugated aspect, and that some of the husbands took pains to throw obstacles in the way of confidential conversation between their wives and a Gentile woman, she persevered, and in time obtained confessions quite inconsistent with the declarations first made, and throwing much light on the mystery in question.

Most of the Mormons, men and women, are foreigners, proselyted by missionaries sent out by Brigham Young among the most ignorant of the English, Welsh, German and Scandinavian populations. Those who are stupid enough to accept the theory of the divine authority and infallible inspiration of Brigham Young can pass without question to the next steps of the system, namely, that the salvation of women depends upon their marriage, and that, the higher the rank *in the Church* of him to whom they commit themselves, the better will be their destiny both in this world and the world to come. All appeal to reason as a guide in religious matters is discouraged as absolutely in the Mormon church as in the majority of churches in New England. The acceptance of the rule alleged to be inspired and infallible rests on the ground of faith, without the slightest allowance of appeal to reason, or even to common sense. The above being the settled doctrine of Mormonism in regard to women, their women blindly conform themselves to it; and the young woman deliberately gives herself up to an elderly "Elder" who has already a dozen or more wives, (so called,) rather than to an unmarried young man whom she loves, because the former course will best secure her *salvation*.

Among the travelling companions of Miss Dickinson in the expedition to Salt Lake City were the Rev. John Todd and several members of Congress. Some of the latter were accustomed to speak of the characteristic peculiarity of Mormonism with shameful levity, obviously regarding it as a matter of indifference and a fit subject for jest; and one of them, in a public address to the Mormons, promised his influence in favor of their admission to the Union; and the Reverend Doctor, fraternizing with the Mormon Elders without a word of rebuke, and preaching in public without a word of warning to the common people whom they lead astray, addressed all as "fellow-sinners and brethren," and told them that nothing but faith in Christ was necessary for their salvation. To these unworthy children of New England the lecturer gave a biting rebuke; she further rebuked, in plain and strong language, those New England men who practice by stealth the license allowed by the Mormon system; and she showed how these disgraceful customs, both East and West, are merely a carrying out of the doctrine preached by Doctors Todd and Bushnell, that woman was made *for* man, and divinely placed under the dominion of man.

I understand Miss Dickinson's doctrine to be that individuality of mind and soul is as much to be recognized and respected in woman as in man, and in marriage as well as in all other departments of life. She urged that this individuality be directed not only to the securing of indisputable rights, such as suffrage under a Government claiming to be founded on the will of the people, but to relief from such customs as experience has proved to be injurious. By way of illustration and example, she described, in a very spirited manner, the disadvantages of the dress and attitude now thought necessary for a woman who rides on horseback, and the manifold limitations and inconveniences which she suffers, compared with a man, in a journey which must be made in that manner. She pointed out that acquiescence in those unreasonable claims of custom was not the way to remedy or remove them, and inculcated upon her sisters

a following of the dictates of right and duty, both in great matters and small, rather than of traditionary usage. She was listened to for an hour and a quarter, with profound attention, by a very large audience. Many, no doubt, thought her exposure of prevailing follies and vices a violation of good taste and delicacy; I suppose her to be by no means unmindful of these considerations; but to recognize also the duty of "great plainness of speech" in cases where vice is supported by custom.

At the vestry of James Freeman Clarke's church on Wednesday evening, Mr. William Craft made an interesting statement in regard to his life in England, since leaving this country. He naturally prefaced this by some reference to the friendly hands and hearts here who had helped him to escape from the operation of the fugitive-slave-law, and to those in England who had assisted his efforts for education and employment. His principal object, however, was to explain the mission with which he had been intrusted to the King of Dahomey, on the western coast of Africa, with the hope of persuading that powerful chief to discontinue and discourage the slave-trade, and actively to forward those legitimate branches of manufacture and commerce which might bring to him and his people, in exchange, the European commodities they need. In the course of a four years' residence in Africa, he was largely successful in discouraging the slave-trade, and forwarding the increase of those commercial enterprises which he wished to substitute for it, principally the trade in palm oil.

Among the things worthy of notice which Mr. Craft saw in Africa was the body-guard of "Amazons," women trained for war, maintained by the king of Dahomey, which have been mentioned by earlier travellers, but by many esteemed mythical. He described also a curious ceremony which always took place when a stranger was introduced to the great chiefs of the region through which he travelled. A servant brings bottles and glasses, that the host and guests may drink together. Before helping any one, however, the servant fills one glass with water, pours it successively into all the glasses that are to be used, and then drinks it, to show that the glasses have no poison in them. All the glasses are then filled with water, of which every one is expected to partake, this being an emblem of the purity and sincerity of the intention of the parties towards each other. Then stronger liquids are poured; but the guests, after touching glasses with their neighbors, and putting the liquid to their lips, may, if they choose, hand it to be drunk by some of the servants or subordinates who stand behind them.

Mr. Craft is now hoping to do something towards the establishment of cooperative agricultural labor in his native State, Georgia. He wishes to have numbers of the freedmen unite in the cultivation of large estates, thus securing the profits of business on a large scale, instead of cutting up the soil into small properties, with the disadvantages of separate management.

The Boston Lyceum secured a full audience in the Music Hall on Wednesday evening, by opening their course with Wendell Phillips's famous lecture on "The Lost Arts." First delivered in 1838, in the old "Odeon" in Federal street, it has ever since been in demand. It was prefaced, on this occasion, by a very interesting account of the rise of the Lyceum lecture system, and the changes which time had wrought in it. Originally, politics and religion were excluded from its list of subjects. In later years, however, both these have been introduced on the lecture platform, and have proved acceptable as well as instructive to hundreds of thousands, East and West.

On Wednesday morning was held, in the Freeman Place Chapel, the very interesting annual meeting of the American Social Science Association. The address of the President, Samuel Eliot, LL.D., sketched the history of the Association since its organization in 1865, and recounted the favorable circumstances under which it would begin another year. Its numbers had now increased to 700, and its various departments were working more effectively than in any previous year. It had paid special attention to the reforms needed in the civil service of the United States; and it had been laboring, in cooperation with the government, to perfect a better method of taking the national census. In consequence of this movement, Dr. Eliot thought, the census of 1870 would be the best one ever taken in our country's history.

Reports were then read by the heads of the four departments, namely, of Education, of Health, of Finance, and of Jurisprudence, after which the Secretary, Mr. Henry Villard, gave his annual report, describing the details of his labors for the past year.

By request of the Prison Association of New York, the Social Science Association decided to send delegates to the International Convention on prison discipline shortly to be held in Europe, and the President and Mr. Frank B. Sanborn were chosen for this purpose. By suggestion of the latter, it was also voted to propose to the New York Association a preliminary convention in this country on the same subject.

The last board of officers, who seem to have proved themselves admirable workers, were reelected, and the subject of incorporation was referred to the executive committee with full powers. NORTH.

THE BOSTON RADICAL CLUB.

THE first meeting of this Club for the season was held on Monday, the 18th inst. The spacious parlors of Mr. Sargent were completely filled, and the Club was favored with the presence of Mr. and Mrs. Craft, and of "Mother Bickerdyke."

An essay was read by Mr. Weiss of Watertown, on "Music." Those who have been accustomed to hear Mr. Weiss need not be assured that it was full of melody and harmony, and that it wrought the effect of rich and deep music on the hearers. I cannot pretend to report it. Perhaps indeed it would be better not to give the scattered fragments which follow.

Mr. Weiss began by saying that every age has its own style of art, which, after serving the purpose of its time, gives place to another. The voices of nature are variously interpreted by men, and each period finds its own appropriate form of expression. The ancient Greeks wrought wonders in stone. Instead of expending our strength in the attempt to imitate or surpass them, should we not rather assume that the Phidian exigency has passed, and turn to labors more suitable to our own time?

Music has had its highest development in a later age, and Beethoven and Mozart have given the best expression in modern times to the feelings of the heart. However individual the composer, the expression of his music is as universal as the hearts of his brethren.

Individual instruments may mimic various sounds in nature, but music does not imitate anything, neither can it describe anything. You will cite passages to the contrary, but the things you have in mind are merely hinted, not described, and the same sounds may be as well claimed to express other things. Still less can music describe trains of thought. The elements of Beethoven's character, and also his moods, are expressed in his music, but it is his feeling, not his meaning, that is revealed to you. Beethoven is not exclusive, but inclusive. His music gives exact expression to nothing, though it embodies everything. There is suggestion in his chords of the noblest parts of yourself. You are transported by them into the country of brotherhood.

What is regular is musical. Military music subjects a vast multitude of men to the will and purpose of a single individual. The vibrations of an anthem encircle the congregation as with the arms of the infinite. The soul always awakes to the thrill of association. In the highest kinds of music you cannot always trace the lines of feeling, but they exist. Music is often strongly charged with associative power, and in your reverie, while hearing it, very tender recollections sometimes take possession of you.

What music can do with you depends very much upon what you are yourself. Some music is merely verbal and external; some excites overpowering emotions. The variety of its operation is infinite; but in general it may be said that it deals with the human heart by ascending from the particular to the universal.

Will there ever be an American national music? The essay closed by reference to the profusion of melodies of all nations that swarm in the atmosphere of the New World, and tend, by their immense variety of contribution, to discourage our expectation of a new music distinctively American.

The reading being finished, Mr. Sargent, the host, expressed the high gratification he had received from the essay, and gave some details of his own experience of the emotional influence of music.

Mrs. Julia Ward Howe felt obliged to dissent from the condemnation of modern sculpture implied, if not expressed, in the opening of the essay. She recognized high merit, admirable life and spirit, in some of the sculpture of our own day.

Mr. Higginson said that—belonging, as he did, to another shop, and having no connection with the musical establishment over the way—he had highly enjoyed Mr. Weiss's testimony to the superiority of words (speech or writing) over music as a means of description. Words have this advantage, that *exact* description or criticism can be given only in them. He doubted whether there was any soundness in the claim of superior expressiveness in music. Odors are as suggestive as sounds; and the power of association belongs to all our senses. External life is secondary, human life primary, as even Thoreau, the champion of external nature, had felt himself obliged to confess.

Dr. Bartol quoted the opinion of Mendelssohn that language was less definite than music, but declared his own opinion to be otherwise. Words contain most and suggest most. Genuine, sincere words surpass musical notes in the expression of spiritual as well as material things. He referred to the experience of Dr. Channing, who found new tones developed in his voice through his experience as preacher and pastor.

Mrs. Howe thought that by the alternation of words and music a ladder of ascent might be formed, reaching heights greater than either, by itself, could bring us to.

Mrs. Cheney did not like the idea of comparing different forms of art so as to adjudge one greater and another less. Some persons are more keenly sensible than others of the merits of particular forms of art, and such are disposed to claim these as superior. But each fine art has its particular power, and we may enjoy each to the measure of our capacity without depreciating any.

Mr. Jones thought we did possess some music distinctively American. The John Brown song he thought was such; also the pieces commonly known as "negro melodies," the composition of S. C. Foster. He believed also in the eminent merit of some modern sculpture. He knew no work of ancient art superior in idea and execution to the figure which crowned the monument in the Public Garden commemorating the discovery of the pain-destroying properties of Ether.

Mr. Higginson suggested that the John Brown song had probably borrowed its music from a Methodist hymn. He had frequently heard devotional words sung to that air by negroes in the South. He admired the "negro melodies," although Mr. Dwight refused to recognize them as music, and thought we should be better without them.

Mrs. Howe thought the negro songs might be enjoyed, even though they were esteemed not to come under the scientific definition of music.

Mr. Weiss, referring to an apparent misunderstanding of his meaning by some of the speakers, said that he had not intended to declare music superior to speech, but to say that it produced some effects, recalled some impressions, which words did not produce or recall. Something is done to the appreciative hearer of the best music, which is not done to him by Shakspeare or Dante.

Mr. Higginson referred to the fact that no woman had ever excelled in the composition of music, though many had admirably illustrated it by performance.

Miss Borgue—a lady born, as I understand, in Finland, but educated in Germany—expressed her conviction that music is the highest kind of language. An orchestra, she thought, had greater power over the audience than any speaker. Music represented God to the soul better than words could do. It gave a clearer expression to spiritual things.

If women have not yet distinguished themselves in musical composition, it is because their time has not yet arrived. But woman is coming; (applause) and when she has reached her full development, she will dare and do many things not now thought of.

Miss Borgue declared her conviction of the superiority of Robert Schumann to all other musical composers, and found in his pieces a clearer expression than in any one's else of the thought and feeling intended. This merit, she ascribed to the remarkable combination, in him, of masculine and feminine characteristics.

Mr. Owen said that even if women have not composed the highest music, the lady who wrote Charles Auchester has taught us, better than most composers have done, the power of musical expression.

Mr. Sargent closed the conversation by remarking that the best music, whether of mere sounds or words, is that which best quickens human emotion to move towards the promotion of the welfare of humanity.

By Dr. Bartol's kind invitation, it was decided that the next meeting of the Club should be at his house.

O. K. W.

WOMAN SUFFRAGE CONVENTION AT ST. LOUIS.

THE *St. Louis Democrat* presents a very full report of the proceedings of a Woman Suffrage Convention held in that city on the 6th and 7th inst. The attendance was large and the Convention, as a whole, one of much interest. We have not space this week for either of the addresses, but may find room for a synopsis of those of most importance in a later issue. Mrs. JULIA WARD HOWE presided. Among those who addressed the Convention, were Mrs. Howe, Mrs. Francis Minor, Mrs. Mary A. Livermore, Miss Lilly Peckham, Miss Marian Cole, Judge Waite of Chicago and others.

The following resolutions, which it will be seen claim an immediate right to vote under the XIVth Constitutional Amendment, were adopted:

RESOLUTIONS.

Whereas, In the adjustment of the question of suffrage, now before the people of this country for settlement, it is of the highest importance that the organic law of the land should be so framed and construed as to work injustice to none, but secure, as far as possible, perfect political equality among all classes of citizens; and

Whereas, "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the State wherein they reside,"

Resolved, That the "privileges and immunities" of American citizenship, however defined, are national in character, and paramount to all State authority.

Resolved, That while the Constitution of the United States leaves the qualifications of electors to the several States, it nowhere gives them the right to deprive any citizen of the elective franchise, which is possessed by any other citizen—the right to regulate, not including the right to prohibit, the franchise.

Resolved, That as the constitution of the United States expressly declares that "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States," those provisions of the several State constitutions that exclude women from the franchise, on account of sex, are violative alike of the spirit and letter of the federal constitution.

Resolved, That as the subject of naturalization is expressly withheld from the States, and as the States clearly would have no right to deprive of the franchise naturalized citizens, among whom women are expressly included, still more clearly they have no right to deprive native born women citizens of this right.

Resolved, That justice and equity can only be attained by having the same laws for men and women alike.

Resolved, That having full faith and confidence in the truth and justice of these principles, we will never cease to urge the claims of women to a participation in the affairs of government equally with men.

The Democrat says: "Miss Couzins, the secretary, read a letter from John G. Whittier, who said that he sympathized with them, and hoped that they would obtain equality before the law. He believed, if they would substitute for fashion and frivolity, higher aims, broader culture and a deeper sense of human responsibility, men would not refuse to make any change in the laws which woman might ask for.

"A letter was also read from William Lloyd Garrison, heartily approving of the objects of the convention, and expressing gratification that the cause was making progress on both sides of the Atlantic. A large portion of the letter was devoted to a sharp criticism of Dr. Bushnell's book.

"The following letter was also read from WENDELL PHILLIPS:

July 15, 1869.

"DEAR MADAM: I am honored by your invitation to attend the Women's Suffrage convention in October, at St. Louis, and most earnestly wish it were in my power to do so, but engagements here prevent.

"Be sure, however, madam, that 'my zeal for the negro does not exceed that for woman.' True, in the Providence of God, the negro's cause is nearer its triumph, and by the same agency I have been brought into greater prominence in this enterprise than in the other.

"But I have worked in the cause of woman's suffrage for thirty years, and during that time have spared neither time, effort nor money, in such measure as my best judgment dictated. I yield to none in full conviction, earnest desire and strenuous, unceasing effort for Woman's Rights. My whole heart is with you, and I join you in fervent wishes for immediate success everywhere.

Very respectfully, WENDELL PHILLIPS.

MRS. W. T. HAZARD.

"It was also announced that letters had been received from John Maguire of St. Louis, Capt. Henry Cassell of St. Paul, Senator Pomeroy of Kansas, Gov. Foote of Tennessee, and Mrs. Starret."

During the closing session of the Convention Mrs. Howe read the following spirited lyric:

MRS. HOWE'S LYRIC.

I.

We'll have a new flag, my brothers—we'll have a new flag, my boys!
Since swords have been ground to plow-shares and trumpets are turned to toys;
We have had enough of the red strife—the planet of war is set,
And in the blue empyrean the white steeds of peace are met.

II.

Their reins are of starry silver, their hoofs are of virgin gold,
They carry our fates behind them in a master's steady hold;
The armies of retribution strode heavily to the sea,
But the message of consolation shall winged and wafted be.

III.

We'll have the Christ on our banner, the hero of truth and toil,
Not a miser meeting his treasure, not a victor counting his spoil;
The Christ that to lords and peasants, sent equal command and call,
Who throned in the skiff or palace, Hope's master, and Sorrow's thrall.

IV.

We'll measure the field together, where labor was maimed and dumb,
When shadows wrought in the furrows, whose sunshine at last has come,
When the sense of the nation slumbered, in spiritless sloth and shame,
Till with flashing arms and torches, the terrible bridegroom came.

V.

The forum shall stand for justice, and the temples shall stand for prayer,
Whose answer the arm may hasten, not cast on the viewless air;
Not crowded to distant heavens the humble and poor shall wait;
For Heaven shall be seen among us, the happy, immortal state.

VI.

And we'll build the gladsome school-house, whose small angels unawares,
Are trained at the desk of duty, or seated on studious chairs,
And sowing that seed most sacred, in the young and teeming ground,
We shall look for a precious harvest, a nation redeemed and sound.

VII.

We'll straiten the path of duty, and doctrine make one for all,
Each may hope for and do his utmost, by his own worth stand or fall;
We'll not lift men for their features, nor lower them for their skin;
But look to the great soul-father, in whom we are all of kin.

VIII.

And why do we strive for riches, since all are in Him possessed?
And why are we mad for honors, when true service honors best?
And why should we build up limits, dividing the land's fair face?
They are one, her brow and her bosom; they are her growth and her grace:

IX.

So we'll have a new flag, my brothers, our stripes we have felt them all,
Our stars in the dusk of battle did mournfully pale and fall:
Let us yield our claims and our quarrels for a compact of priceless worth,
For the peace that Christ found in pardon, the peace that he left on earth.

LETTER FROM MR. LINTON.

NEW YORK, October 16th, 1869.

MY DEAR MR. POWELL:—Allow me yet a few words, some of personal explanation, the rest not meaned to merely prolong a controversy. And I want first to say, honoring as I do the noble life and character of Mrs. Child, how grieved I am by any words of mine to have offended her. But it must not be thought by her or others that I have written with any feeling of "personal enmity." Of Mr. Sumner personally (for what little intercourse I have had with him) I have only to speak as a most courteous and pleasant gentleman; and politically, there are few men I have till now so highly esteemed. On the very ground of that past esteem I have been compelled to speak out, saying only what seems to me imperatively called for from every one caring for the wholesomeness and integrity of public life. Great men make their acts their pedestals, whereupon they stand to be worshipped or—pilloried. It is not my fault that I have had to throw hard words at one of our greatest,—words not hasty but painfully deliberate, not one of which I can conscientiously take back. For I may not allow even by implication that *Mr. Sumner's utterance* on this Cuban question involved no principle. Is there no principle involved in even the question of time, when a statesman so respected advises his constituents to wait because he has not yet cared to be sure that one party in the quarrel *is altogether in the right?* Is it a question of policy or of principle when a trusted Abolitionist (forgive the word again if not strictly applicable!) steps forward to say to all men—the Anti-Slavery party included—Send back, by your inaction, these Cuban freedmen to their Spanish masters because I will not inquire how far their Cuban emancipators are sincere.

Yet Mr. Sumner's worst offence is not the slowness of his Cuban policy. Say that is an error of judgment. I arraigned him pointedly for one paragraph in his speech showing worse than indifference to an anti-slavery movement, in which also he calumniated honorable men striving for their own and others' freedom, and cast the imputation of falsehood on abolitionists as earnest as himself could be. Old law gives even to a tried criminal the benefit of every and any doubt. Mr. Sumner at Worcester made his own doubt—his only "*I* am not sure"—sufficient reason for imputing criminality—double-dealing and dishonesty.

This is the offence I charged, and here I leave it, having done my part. It is for the Anti-Slavery party to judge whether the defence of Mr. Sumner or the obtaining from him or others some knowledge as to the actual position of the Anti-Slavery movement in Cuba comes now with the more importance within their sphere of duty.

In what else I have to say, in respectful reply to Mr. Phillips' editorial, I will be as brief as possible.

For all he says against miscalled International Law I thank him heartily, and agree with him that it was indeed "a great mistake to allow the Cretan revolt to pass by without seizing the chance to repeal some of the most cruel and offensive of our international rules and enact Justice and Humanity in their place." But it seems to me that it will be a greater mistake to allow the Cuban revolt to pass without seizing the renewed chance; and whatever technical "*international*" differences there may be between the two cases, I see none on the ground of *Justice and Humanity*. Few cases are exactly parallel; but some may be found nearer even than European. Let me notice some. Mr. Phillips says—

"Cuba is neither a race nor a Nation, nor an Island rising against foreigners or oppressors. (ANTI-SLAVERY STANDARD, Oct. 16).

New England was neither a race nor a Nation nor an Island rising against foreigners or oppressors.

"One portion of the Cubans revolts against another portion, endeavoring to break the connection.

With Spain." (ANTI-SLAVERY STANDARD, Oct. 16th). *One portion of the British Colonists revolted against another portion, endeavoring to break the connection with Great Britain.*

Who are the insurgents that claim our sympathy? Are they men like the Cretans who have never forged a chain and never submitted to one, whose history is one unbroken series of risings to claim their rights, or is this their first or among their first efforts?" (ANTI-SLAVERY STANDARD, Oct. 16th).

No, indeed! they are not men like the Cretans. They are rather men like the British Colonists, who have forged a chain and submitted to one, whose history is not one unbroken series of risings to claim their rights; and they differ from the founders of the American Republic only in this, that this is not their first, *but among their first efforts, and that* (Mr. Sumner's doubt notwithstanding) THEY HAVE BROKEN THE CHAINS OF THEIR SLAVES WHILE BREAKING THEIR OWN.

Let me note one more parallel, pointing the moral of Mr. Phillips' argument. Speaking of help to the Cubans, he says—

"Men in possession of official information, thoroughly cognizant of the relations between our government and that of Spain, are alone competent to tell how they can be best helped. * * The Government can tell better than we. * * The course pursued at Washington may be the best for Cuba."

I answer—*The Cubans do not think so.* I answer—*I will not trust in foreign matters a Government that fails at home.* Why not "the course pursued at Washington may be the best for" *Texas, Georgia*, etc.? "Men in possession of official information are alone competent to tell how they can be best helped." "Government can tell better than we." W. J. LINTON.

THE FOURTEENTH AMENDMENT CONFERS THE ELECTIVE FRANCHISE UPON WOMEN.

ST. GENEVIEVE, MO., October 11th, 1869.

To the Editor of the Standard:

A GREAT deal is being written and said about the fate of the Fifteenth Amendment, and the probability of a Sixteenth. All that is well. But in our anxiety for the success of new amendments are we not overlooking and failing to discover what we have already achieved in the Fourteenth Amendment? That measure is much more far-reaching in its effect than most of us at first sight have imagined. It in fact makes voters of negroes, women, and all races and sexes in the republic. It also abolishes property and educational qualifications, and makes every citizen grown up to maturity a voter. All that it does, and repeals all State Constitutions and laws imposing conditions of education, race, color, property or sex upon voters.

This may appear startling to many, and on its first proposition did to me, but a careful examination of the subject satisfied me of the soundness of the opinion. I venture the assertion no sound and well-read lawyer will for a moment deny the correctness of the position after a careful and studious examination. Gov. Palmer of Illinois, in a speech to a collection of colored men, on the 22d of September last, declared that doctrine; and I have conversed with one United States District Judge, and many of the finest lawyers in the country, who agree with me in that conclusion. In fact there is no resisting that conclusion short of an overthrow of every well established rule of construction known to the common law.

Now what is the Fourteenth Amendment and what are its provisions? The first clause of the first section of that amendment is as follows:

"All PERSONS born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside."

That is the first clause of the section, and settles the question of citizenship. It sweeps away the infamous Dred Scott decision, and elevates the African to a level with the white man in that respect. It unequivocally speaks out the language of humanity, and declares all persons, male and female, rich and poor, African, Mongolian, Indian and Caucasian, born or naturalized in the United States to be citizens. The language is unequivocal, and too plain to require interpretation.

All persons being citizens it follows that whoever comes within that term are citizens. Women are persons. Consequently women are citizens. Thus much every jurist in the land will admit. Negroes too are persons, and consequently citizens. The fact of women and negroes being, by the Fourteenth Amendment, declared citizens, is thus clearly established.

The second clause of the section, and so far as this argument is concerned the important one, is as follows:

"No State shall make or ENFORCE any law which shall abridge the privileges or immunities of citizens of the United States."

That is the clause that harmonizes our State Constitutions and laws with the radical Democratic tendencies of the age, by securing to every citizen, without regard to race, color or sex the right to vote and be voted for, and attain any position he or she has the heart and brain to win.

That I am right will be apparent by reference to the legal signification of the language used. The terms, "privileges and immunities of citizens" occurs in the second section of the fourth article of the Constitution, as it was before the adoption of any amendments. That section provides that "citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States." The term "privileges and immunities of citizens" in that clause have been determined in the courts of law, long before the adoption of the Fourteenth Amendment, to include the elective franchise. In other words, the courts have judicially determined that the elective franchise is one of the privileges and immunities of a citizen. It was so held by Judge Washington of the United States Supreme Court, and by the highest courts of Massachusetts and New Jersey. It has nowhere been disputed by any respectable legal authority, and is as fully settled and established as any principle of law can be. The elective franchise being one of the privileges and immunities of the citizen, and women and negroes being citizens, it follows that women and negroes are entitled to the elective franchise.

But a question here arises respecting the power of the State to deprive citizens of the exercise of that right. Until the adoption of the Fourteenth Amendment there was no provision of the National Constitution prohibiting States from doing so. Hence laws of States depriving citizens of certain classes of that right, have been held valid provided they placed citizens of other States on an equality with their own in that respect. Thus negroes and women and men without property have been excluded from the franchise. So too persons who could not read and write have been excluded.

The adoption of the Fourteenth Amendment puts an end to all such State legislation, and repeals at once all Constitutional and legislative provisions authorizing them. It opens the ballot-box in every State in this Union to every citizen, regardless of race, color, sex, property or educational qualifications.

The language is "No State shall make or ENFORCE any law which shall abridge the privileges and immunities of the citizen." That is as expressive as if it read "No State shall make or enforce any law which shall abridge the right of the citizen to vote at all elections."

A reference to the established rules of construction of statutes will satisfy lawyers of the correctness of the positions I have assumed. It is an indisputable rule of construction, old as the common law itself, that statutes must be construed liberally in favor of the enlargement of the liberties and privileges of the citizen. Another rule is that statutes shall be construed strictly against the citizen and no right or privilege be abridged unless expressly so ordained in the law. Now no one will pretend that the right to abridge the privilege of women or negroes or any other citizen to vote is expressly reserved to the States in the clause above cited. In truth the States are absolutely prohibited from doing so. Another rule of construction is that laws shall be construed liberally in furtherance of the policy that called them into being. The policy that called the Fourteenth Amendment into being was the enlargement of the privileges and immunities of citizens.

If I am correct in my positions, and I am confident no well read lawyer will deny that I am, it follows that *the Constitutions and laws of every State in this Union depriving women and negroes of the right to vote, and imposing property and educational qualifications for voters are null and void, and have been so since the adoption of the Fourteenth Amendment.*

That such will be the opinion of the United States Supreme Court I have no question. In the opinion of that Court in the Cummins case from Missouri, rendered in a case that arose before the adoption of the Fourteenth Amendment, occurs the following significant language, *"in the pursuit of happiness all avocations, all honors, all positions are alike open to every one, and in the protection of these rights all are equal before the law."*

If such an opinion can be rendered before the adoption of the amendment, what can we expect now it has become part of the National Constitution? And that opinion was rendered in a case deciding certain provisions of the Constitution of Missouri null and void. The conviction that the Supreme Court will adopt as law the doctrines I have laid down becomes irresistable to every lawyer on reading its decisions in cases involving similar questions.

From what I have written it follows that woman suffrage is now a fixed fact in every State in the Union. Let every woman in New York and every other State holding elections in November, offer to vote and bring suit against the officers refusing them. In that manner Congress will interfere by legislation in their behalf. Congress has the power under the amendment to enforce it by suitable legislation.

A critical examination of the provisions of the Fourteenth Amendment will satisfy all that the Republican party has built better than it thought. In one short section they have harmonized the laws and Constitutions of the Republic with the principles of truth and a pure and enlightened democracy. It will be its boast in coming ages that it struck the yoke from the necks of a race of four millions of slaves, and enfranchised the better half of the people of a republic of over forty millions of souls, and that, too, in the brief period of six years rule of the Nation. Truly no other party on earth can boast a thus brilliant record. That alone is a sufficient offset to many acts of stupidity and cowardice.

CHARLES E. MOSS.

THE FIFTEENTH AMENDMENT.

CONSIDERABLE speculation and comment having been indulged in with reference to the ratification of the Fifteenth Constitutional Amendment by the Legislatures of the several States of the Union, the following list has been obtained from the official records in the State Department. Thus far, twenty States have ratified the amendment, and three refused, as follows:

RATIFIED.

ARKANSAS,	March 30th, 1869.
CONNECTICUT,	March 13,
FLORIDA,	March 15,
INDIANA,	May 14,
ILLINOIS,	March 5,
KANSAS,	February 27th,
LOUISIANA,	March 5,
MISSOURI,	March 1,
MASSACHUSETTS,	March 12,
MAINE,	March 12,
MICHIGAN,	March 8,
NEW YORK,	April 14,
NEW HAMPSHIRE.	July 7,
NEVADA,	March 1,
NEBRASKA,	March 5,
PENNSYLVANIA,	March 26,
SOUTH CAROLINA,	March 16,
WEST VIRGINIA,	March 3,
WISCONSIN,	March 9,
NORTH CAROLINA.	
VIRGINIA,	Oct. 9.

REJECTED.

DELAWARE,	March 18,
KENTUCKY,	March 13,
OHIO,	May 4.

The official notification has not yet been received from Virginia, although that State has ratified the Amendment.—*N. Y. Tribune.*

THE FIFTEENTH AMENDMENT.

BY request of a friend we print again the exact words of the XVth Amendment.

ARTICLE XV.

Section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude.

Section 2. The Congress shall have power to enforce this Article by appropriate legislation.

WOMAN'S RIGHTS IN AUSTRIA AND RUSSIA.

IT would seem, says the *London Daily News* of Sept. 25th, that Mr. John Stuart Mill has triumphed in at least one European capital. Austria used to have a name for despotism, and the rigid adherence to ancient usages. It is now in many respects quite radical in its tendencies. If we may credit the local and special correspondent of the *Independance Belge*, the municipal body of the town of Vienna has decided that 7,000 women inhabiting the town, paying its taxes, and otherwise complying with all legal conditions, shall be admitted to the right of an elective vote. The most curious part of the affair is the comparatively speaking utter unconcern of the male population of Vienna. In this respect, however, Austria is as England. In the last session of Parliament a precisely similar extension of the municipal franchise to women was made without exciting even the faintest opposition. Many in the country have not been aware that the question of woman's rights was at all considered in Austria.

A correspondent writes to the *London Daily News* o September 24th: It may be of interest to those of your readers who are interested in the "Woman Movement" to learn that even Russia is becoming excited on that subject. Mr. Mill's work on "The Subjection of Women" is enjoying a wide circulation in this country, and three extended reviews of it, all highly approving its sentiments, have recently appeared in the journals of Moscow and St. Petersburg. It is proposed to hold a grand Woman's Rights Convention at St. Petersburg, to which Mr. Mill—a sympathetic letter from whom to some feminine reformers of that city has already been published—is to be invited. It is even claimed that the Czar himself is not unfriendly to the principle of the equality of the sexes, and, at least, there has been thus far no public manifestation of any objection on his part to the agitation which has already given rise to one public meeting.

WOMAN SUFFRAGE CALL.

THE undersigned, being convinced of the necessity of an American Woman Suffrage Association, which shall embody the deliberate action of the State organizations, and shall carry with it their united weight, do hereby respectfully invite such organizations to be represented in a Delegate Convention, to be held at Cleveland, Ohio, November 24th and 25th, A. D., 1869.

The proposed basis of this Convention is as follows:

The Delegates appointed by existing State organizations shall be admitted, provided their number does not exceed, in each case, that of the Congressional delegation of the State. Should it fall short of that number additional Delegates may be admitted from local organizations, or from no organization whatever, provided the applicants be actual residents of the States they claim to represent. But no votes shall be counted in the Convention except of those actually admitted as Delegates.

John Neal, Maine: Nathaniel White, New Hampshire; Armenia S. White, N. H.; William T. Savage, N. H.: James Hutchinson, Jr., Vermont; C. W. Willard, Vt.: William Lloyd Garrison, Massachusetts; Lydia Maria Child, Mass.; David Lee Child, Mass.; George F. Hoar, Mass.; Julia Ward Howe, Mass.; Gilbert Haven, Mass.; Caroline M. Severance, Mass.; James Freeman Clarke, Mass.; Abby Kelly Foster, Mass.; Stephen S. Foster, Mass.; Frank B. Sanborn, Mass.; Phebe A. Hanaford, Mass.; E. D. Draper, Mass.; Edna L. Cheney, Mass.: Elizabeth B. Chace, Rhode Island; T. W. Higginson, R. I.; Rowland G. Hazard, R. I.: H. M. Rogers, Connecticut; Seth Rogers, Conn.; Marianna Stanton, Conn.: George William Curtis, New York; Lydia Mott, N. Y.; Henry Ward Beecher, N. Y.; Frances D. Gage, N. Y.; Samuel J. May, N. Y.; Celia Burleigh, N. Y.; Wm. H. Burleigh, N. Y.; Aaron M. Powell, N. Y.; Anna C. Field, N. Y.; Gerrit Smith, N. Y.; E. S. Bunker N. Y.: Lucy Stone, New Jersey; Henry B. Blackwell, N. J.; John Gage, N. J.; Portia Gage, N. J.; Antoinette Brown Blackwell, N. J.; A. J. Davis, N. J.; Mary F. Davis, N. J.: Mary Grew, Pennsylvania: Thomas Garret, Delaware; Fielder Israel, Del.: Hannah M. Tracy Cutler, Ohio; A. J. Boyer, Ohio; Mary V. Longley Ohio; J. J. Bellville, Ohio; Miriam M. Cole, Ohio; S. Boltin, Ohio.: Amanda Way, Indiana; George W. Julian, Ind.; Laura Giddings Julian, Ind.; Lizzie M. Boynton, Ind.: Mary A. Livermore, Illinois; C. B. Waite, Ill.; Myra Bradwell, Ill.; James B. Bradwell, Ill.; Sharon Tyndale, Ill.; J. P. Weston, Ill.; Robert Collyer, Ill.; Joseph Haven, Ill.; E. R. Allen, Ill.; Rev. Dr. Forrester, Ill.; J. B. Harrison, Ill.: Moses Coit Tyler, Michigan; James A. B. Stone, Mich.; Mrs. L. H. Stone, Mich.; G. C. Jones, Mich.: Lily Peckham, Wisconsin; Augusta J. Chapin, Wis.; Amelia Bloomer, Iowa; Mrs. Austin Adams, Iowa; Edna T. Snell, Iowa; Mattie M. Griffeth, Iowa; J. M. Mansfield, Iowa; Belle Mansfield, Iowa: Charles Robinson, Kansas; Mrs. C. I. H. Nichols, Kansas; John Ekin, D. D., Kansas; J. P. Root, Kansas; Mrs. S. B. Stears, Minnesota; Mrs. W. T. Hazard, Missouri; Isaac H. Sturgeon, Mo.; Mrs. Beverly Allan, Mo.; James E. Yeatman, Mo.; Mary E. Beedy, Mo.; J. C. Orrick, Mo.: Mrs. Geo. D. Hall, Mo.; Guy W. Wines, Tennessee; Charles J. Woodbury, Tenn.: Mary Atkins Lynch, Louisiania; Elizabeth C. Wright, Texas: Grace Greenwood D. C.; A. K. Safford, Arizona: J. A. Brewster, California:

A PUBLIC MEETING in behalf of and preliminary to the Washington "National Labor Convention of the Colored men of the United States," will be held in Cooper Institute, room 24, on Friday evening, 22d instant, at 7 1-2 o'clock. Rev. Wm. F. Butler, A. M. Powell, R. W. Hume, Esq., and several other gentlemen are expected to address the meeting. (Signed)

C. B. Ray, Alexander Elston, James W. Duffin, Wm. A. Elston, James W. Mars, Peter Vogelsang, Wm. C. H. Curtis, James E. Stotes, Wm. P. Powell, James Bays, John L. Hudson, John J. Zuille, Edward Latham—*Committee.*

LITERARY.

THE GORILLA CATECHISM, by Emanuel Herzberg, M. D. The readers of this wholly unique pamphlet of 94 pages, whose author was ten years since a stranger to America and her language, and who now gives it to the public in both German and English, will find a vast fund of philosophical suggestion, adroitly disguised in the form of a humorous satire.

As regards the shell of the nut, should the American reader find the language somewhat peculiar, he will at the same time recognize the fact that the author derives it more from classical sources than from the forms of speech prevalent among the uneducated, and also that he draws from no meagre resources. As for the nut's meat, it is rich, rare and racy.

It describes the human race, indirectly, under the guise of a gorilla, and its physical, moral, social and religious characteristics are portrayed in a manner which gives proof of keen observation upon the author's part. The society woman, who strives to improve upon her Maker's model, by distorting her body in accordance with the demands of fashion, until it becomes "a complete caricature," to quote from the author; the business man who forgets to carry his honesty and piety from church to office; the public teacher whose aim is not so much to *educate* as to *cram;* and the preacher who holds his prayer book so near his eyes that he fails to see beyond creed and dogma into the great realm of Natural Science and Natural Religion, may each find valuable suggestions in the good-humored witticisms which are here directed against him.

Sarcasm is a sharp weapon, but in the hands of a skillful operator, "it wounds but to heal," and the reader has only to recall Solomon's words—"Faithful are the wounds of a friend, but the kisses of an enemy are deceitful," to be assured that the author has a deep and earnest purpose underlying his vein of ridicule which is briefly summed up in his opening sentence—viz., "That the natural sciences alone should furnish the rules and methods for the education of mankind, is, I dare to consider, an incontestible fact." The author then proceeds, in his own peculiar manner, to develop his idea that more of *Nature* and less of *Art* or rather of the *Artificial*, in private and in public life would make the world far better and wiser than we now find it.

The book is for sale by the American News Company, 121 Nassau street.

The Woman's Advocate for November, it is announced by the publisher, will contain the first installment of a story entitled "The Market Woman," by Antoinette Brown Blackwell. It is, we understand, a story founded upon facts which have fallen within the range of the writer's observation, and teaches the lesson of industrial independence for women. It will doubtless be an interesting feature of *The Advocate*. Neatly and substantially bound copies of the first volume of *The Advocate*, containing 320 pages, with articles from well known writers and advocates of the Woman's Rights movement, have been issued by the publisher, and are for sale at the very low price of one dollar per copy.

RECEIVED.

SCENES OF CLERICAL LIFE AND SILAS MARNER. By George Eliot. 497 pp. New York: Harper & Bros.

A GREEK GRAMMAR FOR BEGINNERS. By Prof. W. H. Waddell. 104 pp. New York: Harper & Brothers.

HISTORY OF JOSEPH BONAPARTE. By John C. Abbott. 391 pp. New York: Harper & Brothers.

PEG WOFFINGTON, CHRISTIE JOHNSTONE, and other stories. By Charles Reade. 214 pp. New York: Harper & Brothers.

THE WOMAN WHO DARED. By Epes Sargent. 270 pp. Boston: Roberts Brothers.

THE WRITINGS OF MADAME SWETCHINE. Edited by Count de Falloux. Translated by H. W. Preston. 255 pp. Boston: Roberts Brothers.

NIDWORTH, AND HIS THREE MAGIC WANDS. By E. Prentiss. 279 pp. Boston: Roberts Brothers.

THE D

Miscellaneous Department.

OCTOBER.

Upon the brown and far-off hills
The haze lies soft and blue,
While nuts are dropping thick and fast
Where summer wild flowers grew.

The maple's gold and crimson leaves
Like blood-stained banners gleam,
And purple asters ope their bloom
Beside each purple stream.

The weeds like some grand temple stand
Beneath the glowing skies
While down the long, dim aisles the haze
Like slumb'ring incense lies.

No organ's deep, majestic notes
Come pealing on the air—
No choral strain triumphant floats
Along those arches fair.

No voice is heard—no sound, save but
The brooklet's rip'ling flow,
Or whistling quail in covert thick,
Where scarlet berries grow.

Perchance some frightened rabbit's tread
May wake an echo there,
Or drowsy hum of honey-bee
Fall on the dreamy air.

The sunflower and the golden rod
Their gaudy hues unfold,
And seem as if some Midas' touch
Had changed them into gold.

The grapes in purple clusters hang
Upon the clinging vine,
And in the orchard, mid the leaves,
The ruby apples shine.

But through the forests, o'er the hills,
A voice came whisp'ring low—
It murmurs of the wintry winds
And of the falling snow.

The crimsoned leaves to earth must fall,
And breezes o'er them sigh,
Oh! sad it seems that aught so fair
Should ever fade or die.

We read on every falling leaf
This lesson most sublime;
That resurrection's holy power
Shall triumph over time.

For though the summer flowers must fade,
The spring with sun and rain
Shall call them from the hill and vale
To bud and bloom again.

—*North American Farmer.*

THE BYRON CONTROVERSY.

BY L. M. CHILD.

It may seem to you that more than enough has been said concerning the charge against Lord Byron; but the conviction that Mrs. Stowe has been very unkindly and unfairly dealt with induces me to add a few words on this unpleasant subject. It has been spoken of as strange that Lady Byron should have confided family secrets to Mrs. Stowe, who was a foreigner and a recent acquaintance. I see nothing unusual in that circumstance. I have reason to know that entire strangers not unfrequently impart secrets to those whose writings have inspired them with confidence. I have often burned letters very hastily, lest, in case of my sudden death, the contents might bring trouble upon families unknown to me. Lady Byron had a predilection for this country, and it was natural she should care what Americans thought of her. She felt a lively interest in our anti-slavery struggle, and was consequently attracted toward abolitionists.

My dear friend, Mrs. Follen, widow of the admirable Dr. Charles Follen, visited England soon after Mrs. Stowe had received her great ovation there. Being a person of refinement and high culture, and a zealous advocate of the anti-slavery cause, she naturally received attention from the same people who courted Mrs. Stowe—such as the Duchess of Sutherland, Lady Byron, etc. I spent a day with her soon after her return, and a large portion of it was spent in listening to her accounts of Lady Byron. She described her as a perfect personification of a Christian saint—gentle, loving, charitable in thoughts and deeds, deeply religious, and entirely free from pious pretension. She especially spoke of the liberality and earnestness with which she gave her time, money, and personal attention to rescue young women who had been caught in the snares of vice. Her intercourse with these unfortunate beings was singularly free from the condescension of benevolence; she treated them precisely as if she were their mother or sister, and in that way acquired extraordinary influence over them.

Was this the sort of person likely to bring such a horrid charge against her husband, if it had no other foundation than her own jealous suspicions? Was this a person likely to tell an outright lie, by representing that her husband acknowledged the shameful fact, and tried to induce her to connive at it, by quoting the example of married people in other countries, who were very liberal and obliging to each other in such matters? Worst of all, would such a person fabricate a fiction concerning a child disgraced by its birth, whose last hours she solaced? It seems to me more incredible than the shocking story revealed by Mrs. Stowe.

In the course of my conversation with Mrs. Follen, which occurred some twelve or thirteen years ago, she said: "Lady Byron confided to me the true cause of her separation from her husband. It is known to several individuals; but, for good reasons, has never been made public. I cannot reveal the dreadful secret, because it was told to me in confidence; but thus much I will assure you, it was something so shocking that no woman, even if her principles were not of the strictest, could possibly have consented to live with him."

If Mrs. Follen had spoken to me thus thirty years earlier, I should have been disturbed and indignant; for in my youth I shared the Byron mania, and pitied him for the hard usage I supposed he had received from a cold, stern, puritanical wife. I knew a great deal of his poetry by heart, and had it often on my lips. I wept at the tidings of his death, and gazed at the brilliant evening star with a sentimental feeling that perhaps the spirit of Byron had gone there, and that hereafter I might possibly meet him. I believe this young enthusiasm did me little harm, for I did not understand what was bad in his writings; they attracted me because they awakened vast, vague and glorious aspirations after a something, I knew not what. The young may float unsoiled through polluted waters, which glance off from them like liquid drops from a duck's plumage.

With time and thoughtfulness and increasing knowledge, the spirit inevitably changes. The change that passed over mine was distinctly marked by the fact that Byron became distasteful to me, and I was absorbed in Wordsworth. Still I had an aversion to Lady Byron, whom I supposed to be a prim, stern character. When Moore's "Life of Byron" was published, an American critic (Robert Walsh, I believe) fitly described it as "the life of a profligate, written by an accomplice." I rose from a perusal of its pages with a feeling that the unfortunate lady had probably met with much to make her stern. Subsequent accounts of her religious trustfulness and unostentatious charities gradually softened my prejudices with regard to her. It has been suggested that she took up philanthropy as a solace for the disappointment of an unhappy marriage, into which both parties had entered from mere worldly motives—he for the sake of her wealth, and she for the sake of his title. The assumption of such a motive on her part seems purely gratuitous. When Byron was first introduced to her, he describes her thus: "There was a simplicity and retiring modesty about Miss Milbanke which formed a happy contrast to the cold, artificial formality and studied stiffness which is called fashion. She interested me exceedingly." Instead of seeking him for his title, the indifference of her manner toward him contrasted so strongly with the adulation he was accustomed to receive from women that his vanity seems to have been piqued by it, and he was excited to ascertain whether life could be awakened in the beautiful statue. He tells us that he twice offered himself to her; and was refused, in a gentle and friendly way, declining to marry him, because she did not love him, but expressing a wish to retain his friendship. This does not look like a title-hunter. He persevered. And when we remember that he was personally handsome, elegant in manners, surrounded by the dazzling aureole of genius and fame, over which no shadow had then passed, and that he was constantly exerting his great magnetic power to awaken love in her heart, is it wonderful that he succeeded in fascinating her?

Lord Byron's father was a notorious profligate, and the wretched terms on which he lived with his wife imbued their son with a great horror of marriage; and he tells us, moreover, that by temperament he hated restraints and regulations. But these facts do not fully account for the strange state of his feelings on the day of his marriage. He had gained an attractive and wealthy woman, in whom he professed to have been deeply interested, and whose love he had pertinaciously sought; yet he dreaded the wedding. He says: "Something whispered to me that I was sealing my own death-warrant. I would have retreated at the last moment, could I have done so. I trembled like a leaf, made the wrong responses, and after the ceremony called her Miss Milbanke." Libertine reluctance to assume a fetter seems an insufficient explanation of this bridal-shudder. It seems to indicate uneasiness about some dark secret hidden in his breast, accompanied, perhaps, by twinges of remorse for the deception he was practicing.

Everybody knows how his subsequent writings were filled with sarcasms evidently aimed at his wife. As she remained silent under this shower of poisoned arrows, the world considered him as a highly interesting victim—dissipated, no doubt, but who *would* have been good if he had not been yoked to such a heartless, unrelenting wife! It was a very severe ordeal for a woman to pass through; and it is not to be wondered at that she longed to explain to some whom she respected and trusted that she was not so capricious and hard-hearted as she had been represented. And when the mistress of Lord Byron published a book repeating the same old charges against his wife, who can blame Mrs. Stowe for the generous indignation which impelled her to vindicate the memory of her calumniated friend? I, for one, do not. It was a womanly feeling, and I honor her for it. If ever such a story ought to be told, it seems to me that the circumstances of this case justify it. It is a puzzling question whether the gross vices of society ought to be unveiled, as a means of discovering a cure; or whether they should be carefully covered, lest young minds should become dangerously familiar with them. There is much to be said on both sides of this argument. Looking at society as it exists under the covering-up process, with such a thin crust of conventional propriety over foul and dark pitfalls, into which the ignorant and unwary are constantly falling, I sometimes feel as if no amount of disclosure could produce a worse state of things than now exists, where secresy stimulates curiosity, and there is no wise instruction to satisfy it.

But that is a subject too vast and intricate to be discussed in a few columns. I merely wished to express my belief that Lady Byron has been deeply wronged and cruelly traduced, and that noble motives impelled Mrs. Stowe to seek to right the wrong. How she can be accused of violating confidence I cannot understand; for Lady Byron consulted her concerning the publication of what she stated to be facts, and it was left a mere question as to time.

The whole controversy resolves itself into this: either Lord Byron or Lady Byron have practiced base hypocrisy and told egregious lies. From what we know of the characters of each, which seems the most likely to have been unprincipled and selfish?

Lord Byron's brilliant but disordered mind gave many indications of the insanity said to be hereditary in his family. Let us imitate the example of his much-enduring wife, and grant him the benefit of this apology for his wild excesses; and, since his nature unfitted him to be a guiding star, let us accept him as as a brilliantly conspicuous beacon.
—*N. Y. Independent.*

SLOWLY, SURELY.

BY JOHN BOWRING.

I've watched and watched, and seen how slowly,
Great truths emancipate the mind:
Even sunbeams, though so bright and holy,
A tardy course thro' darkness find.
And yet I feel and know securely
That light will force its onward way;
And out of night bring morning surely—
Morn, brightening into perfect day.

As from the acorn lingering ages
Are needful for the oak to grow—
Wisdom's unread, unopened pages,
Will be revealed, though late and slow.
Be not impatient! God-protected,
Unhasting, but unresting still,
All is impelled—and all directed
By God's eternal, changeless will.

MISS MITCHELL ON THE ECLIPSE.

At length all was ready. The observers were at the telescopes; the regular count aloud of the half seconds began. Every observer tries to do the impossible. He tries to notice what is technically called "the first contact." He tries to note the exact instant when an unseen spherical body appears to touch a seen spherical body; that is, he tries to see a point infinitesimally small, and to mark a division of time which the ear cannot measure. At a certain second and part of a second, the moon, all unseen, was expected to make itself visible. But the moon was not up to time. There were some seconds of breathless suspense, and then the inky blackness appeared on the burning limb of the sun. All honor to my assistant, whose uniform count on and on, with unwavering voice, steadied my nerves! That for which we had traveled fifteen hundred miles had really come. We watched the movement of the moon's black disc across the less black spots on the sun's disc, and we looked for the peculiarities which other observers of partial eclipses had known. The colored glasses of our telescope were several, arranged on a circular plate, so that we could slip a green one before the eye, change it for a red one or a yellow one, or, if we wished to look with the eye unprotected, vacant space could be found in the circumference. In the course of the hour, from the beginning of the eclipse to total phase, this was readily done. I fancied that an orange hue suited my eye best, and kept that in place, intending to slip it aside and receive the full light when the darkness came on. As the moon moved on, the crescent sun became a narrower and narrower golden curve of light, and as it seemed to break up into brilliant lines and points, we knew that the total phase was only a few seconds off.

Light clouds had for some time seemed to drift towards the sun; the Mississippi assumed a leaden hue; a sickly green spread over the landscape; Venus shone brightly on one side of the sun, Mercury on the other; Arcturus was gleaming overhead, Saturn was rising in the east; the neighboring cattle began to low; the birds uttered a painful cry; fireflies twinkled in the foliage, and when the last ray of light was extinguished, a wave of sound came up from the villages below, the mingling of the subdued voices of the multitude.

Instantly the corona burst forth, a glory indeed! It encircled the sun with a soft light, and it sent off streamers for millions of miles into space! * * *

On looking through the glass, two rosy prominences were seen on the right of the sun's disc, perhaps one-twentieth of the diameter of the moon, having the shape of the half blown morning-glory. I found myself continually likening almost all these appearances to flowers, possibly from the exquisite delicacy of the tints. They were not wholly rosy, but of a variegated pink and white, with a mingling of violet. * * * * * * *

As I ran my glance along the limb of the moon I saw another protuberance, much larger than the former ones, very nearly at the vertex; increasing rapidly. It seemed to be brought into light as the moon moved on; and yet, billowy in shape and mottled in color, it appeared to have, or possibly it had, a motion within itself. Next there leapt out on the left of the moon two more flower-shaped and flower-tinted creations. Twice I looked at these, a flickering light caught my eye, as if from the moon's centre; another strangely shaped figure rushed out as if from behind the moon, and instantly the sun came forth. All nature rejoiced, and much as we needed more time, we rejoiced with Nature, and felt that we loved the light. Our whole party agreed that the darkness was neither that of twilight nor of moonlight, nor was it as great as we had expected. My assistant used a candle in noting time, but I cannot say that it was necessary. The observers who had no telescopes, and who undoubtedly saw the most, reported broad bands of light around the horizon, and curious effects of light and shade; for while we were in the shadow, not many miles from us was the partially-lighted region.—*Miss Maria Mitchell in Hours at Home for October.*

THE PRICE OF TRUTH.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walks of daily life,
Blown by the careless wind across our way.

Bought in the market at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tales of daring or of worth,
Nor perceives e'en the surface of the soul.

Great truths are greatly won—not formed by chance
Nor wafted on the breath of a summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine:
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Nor 'mid the blaze of regal diadems.

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Plows up the subsoil of the stagnant heart,
And brings the imprisoned truth-seeds to the light.

Wrung from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain;
Truth springs like harvest from the well-plowed field,
And the soul feels it has not wept in vain.

STILLNESS IN THE COUNTRY.

Nothing marks the change from the city to the country so much as the absence of grinding noises. The country is never silent. But its sounds are separate, distinct, and, as it were, articulate. The grinding of wheels in paved streets, the clash and din of half a million men, mingling, form a grand body of sound, which, however harsh and dissonant to those near by, becomes, at a little distance, softened, round, and almost musical. Thus, from Brooklyn Heights, New York sounds its diapason, vast and almost endless. The direction of the wind greatly influences the sound. When the air is moist, and the wind west, the city sends a roar across like the incessant break of surf upon the ocean shore. But with an eastern wind, the murmur is scarcely greater, and almost as soft, as winds moving gently in forests.

But it is not simply *sound* that acts upon us. There is a jar, an incessant tremor, that affects one more or less according to the state of his nerves. And in leaving the city by rail cars, the roar and jar of the train answer a good purpose in keeping up the sense of the city until you reach your destination. Once removed from all these sound-making agencies, and one is conscious of an almost new atmosphere. Single sounds come through the air as arrows fly, but do not fill it. The crowing of a cock, the cawing of a crow, the roll of a chance wagon, and the patter of horses' feet—these, one by one, rise into the air to stir it, and sink back again leaving it without a ripple. For a time this both excites and soothes. During the wakening hours the very stillness plays upon your imagination with importunity. You *feel* how still it is. You murmur to yourself, "Oh, how quiet! how tranquil!" On a side-hill, with a wide look-out, upon a rock, or under its shade, you lie for the hour stupid in the bath of stillness. The wings of birds that fly past you are audible. A leaf falling on a leaf reports itself. The squeak of field-mice, in their petty synods, the frolic and bark of squirrels, become very prominent sounds.

I cannot say that such scenes are favorable to *thought*. It is fancy that moves quickest then. It is a nourishing of the sentiments and feelings. The past and the future play together, and memory and expectation pitch sweet fancies to each other.

We said that country silence is also soothing. Let the few first nights' sleep bear witness! In the first place men's habits right themselves. We dine at noon, not at sundown. We take tea in the broad light of the sun. And, by nine o'clock, the evening has become very late, and we nod and yawn, and drop off to bed. You look out first, to see if all is right. The moon has it all her own way, up there. There is not a breath of wind. The leaves hold as still as if they did not know how to swing and quiver. The cricket is singing. The whippowill stirs up fond remembrances. Some super-serviceable dog lets off a bark, as if he had pulled the trigger by accident, then shuts his muzzle, and leaves the great round heavens almost empty of sound. Ah, these long country nights, full of unwakening sleep!

To find yourself in the morning, just where you laid down! To sleep without a wink, a roll, or the slightest change, eight hours, that is to get back far toward boyhood again!—*Henry Ward Beecher.*

Victor Hugo on the Science of Navigation.—The day when navigation, now a routine, shall become a mathematical science; the day, for instance, when men will try to find out why, in our climate, hot winds sometimes come from the north and cold ones from the south; the day when we shall understand that the diminutions of temperature are proportioned to the depths of the sea; the day when we shall have before our minds the fact that the globe is a great magnet, polarized in space, having two axes, one of rotation, one of effluvium, cutting each other at the centre of the earth, and that the magnetic poles revolve round the geographic; when those who risk their lives shall choose to risk them scientifically; when the unstable medium of navigation shall have been studied; when every captain shall be a meteorologist, every pilot a chemist, then will many catastrophes be avoided. The sea is as much magnetic as watery; an ocean of forces floats, unknown, in the ocean of currents—down stream, we may say. To see in the ocean only a mass of water is not to see it at all; the ocean is a coming and going of fluid as much as a flux and reflux of liquid, affected even more by attraction than by hurricanes. Molecular adhesion (shown by capillary attraction, among other phenomena) shares, in the ocean, the grandeur of the ocean's volume, and the waves of effluvium sometimes assist, sometimes oppose, the waves of the air and the water. He who knows not the electric laws knows not the hydraulic, for they interpenetrate. True, no study is more difficult or more doubtful; it borders on imposture, as astronomy borders on astrology. But without it there is no real navigation.—*L'Homme qui Rit.*

LABOR.

Toil swings the ax and forests bow;
The seeds break out in radiant bloom;
Rich harvests smile behind the plow,
And cities cluster round the loom.
Where towering domes and tapering spires
Adorn the vale and crown the hill,—
Stout labor lights his beacon fires
And plumes with smoke the forge and mill.

The monarch oak, the woodland's pride,
Whose trunk is seamed with lightning scars,
Toil launches on the restless tide
And there unrolls the flag of stars;—
The engine, with its lungs of flame,
And ribs of brass and joints of steel,
From labor's plastic fingers came;—
With sobbing valve and whirling wheel.

Here sun-browned toil with shining spade
Links lake to lake with silver ties,—
Strung thick with palaces of trade
And temples towering to the skies.
'Tis labor works the magic press
And turns the crank in hives of toil,
And beckons angels down to bless
Industrious hands on sea and soil.

Effect of Music on Animals.—That music has a charm on the animal creation has long been known. The sense of hearing in many animals is very acute. They love to hear gentle voices, and are grateful for kind words. The tiny mouse is charmed by the whistle of the Alpine herdsman, will abide in his hut, and come from its covert to listen to his song. In ancient times the grazing herds were charmed in listening to the flute of the shepherd. The bell cow is prond of her bell, and shows it in her gait, as she leads off the herd, and shows grief when it is taken from her, and cattle have been known to pine away and die when deprived of their harmonious ornament. The horse is particularly charmed with music, for

"At the shrill trumpet's sound he pricks his ear."

Many will remember the account of the Libyan mares, who would only be handled when soothed with soft music, and of the horses of the Sybarites, that had been taught to dance to pleasing melodies, and then, when bearing their masters into battle, suddenly heard, in the enemy's ranks, the well-remembered sounds, and instantly set to dancing instead of fighting! The same love of music in the horse has been noted in more modern times. The eccentric Lord Holand, of the reign of William III., used to give his horses a weekly concert in a covered gallery, especially erected for the purpose. He maintained that it cheered their temper, and an eye-witness says they seemed to be greatly delighted therewith.

Music is appreciated by the elephant in a remarkable degree. Sweet, gentle strains delight him, while loud, harsh notes rouse his passions to uncontrollable fury. The Arab entertains his camel with music, song and fairy tale, and with the plaintive tones of his voice. Birds are the true musicians of the animal kingdom. They have what many men lack, a genuine talent to learn and appreciate musical notes and melodies. You sing and they will repeat, bar after bar; others listen with eager attention, to a hand-organ, and, little by little, learn whole tunes; the ablest of all even imitate the songs and views of others.

Leaves.—This is the season for beautiful leaves. Every day we may expect to see the living green flush crimson like the maple, or scarlet like the sumach, or soft brown like the oak, or golden yellow like the horse-chesnut. Do the young readers of the *Register* know what beautiful ornaments these leaves, by some called dead, make for their rooms? They must be nicely dried in books, or between boards—the leaves or papers changed every two or three days—and heavy weights put on that they may lie flat. Some persons press them with a moderately warm flat-iron when they first gather them. Get all the richest colors you can, and add to them the lovely green ferns and brakes which any little walk into the country will give you, and you have no idea, if you have never tried it, what a charming finish they give to a room, or a door opening into another room. You secure a depth of color, a warm glow, and a spirit of grace and beauty which, even if your room is very simple and unadorned, will render it attractive. Try it.—*Register.*

A severe rebuke of intemperance is administered by Bishop Bayley, of the Roman Catholic Diocese of Newark, New Jersey. Addressing his clergy, the Bishop says: "I am compelled to call your attention in a particular manner to the dreadful sin of drunkenness. This horrible vice, so destructive alike to body and soul, is, as we all know, making the most fearful ravages among our people. It may be said to be the chief cause of all the sins they commit, and of all the social evils and discomforts under which they labor. I am determined to make use of the most severe measures against all who are addicted to this scandalous and destructive vice; and if they continue in the practice of it, they must do it as outcasts from the Catholic Church, who have no right to the name of Catholic while they live, nor Christian burial when they die."

A Chemical Experiment.—When Isaac Hopper, a member of the Society of Friends, met a boy with a dirty face or hands, he would stop him, and inquire if he ever studied chemistry. The boy, with a wondering stare, would answer "No." "Well, then, I will teach thee how to perform a curious chemical experiment," said Friend Hopper. "Go home, take a piece of soap, put it in water, and rub it briskly on thy hands and face. Thou hast no idea what a beautiful froth it will make, and how much whiter thy skin will be. That's a chemical experiment; I advise thee to try it."

Children should never be allowed to remain in a room where people are smoking. I have known many children ruined by breathing the vile smoke of the father's cigar, and sometimes the mother's pipe. If a parent is so very ignorant of the laws of life as to smoke where young children live, he is a barbarian indeed.—*Herald of Health.*

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Scrofulous poison is one of the most destructive enemies of our race. Often, this unseen and unfelt tenant of the organism undermines the constitution, and invites the attack of enfeebling or fatal diseases, without exciting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develop into one or other of its hideous forms, either on the surface or among the vitals. In the latter, tubercles may be suddenly deposited in the lungs or heart, or tumors formed in the liver, or it shows its presence by eruptions on the skin, or foul ulcerations on some part of the body. Hence the occasional use of a bottle of this *Sarsaparilla* is advisable, even when no active symptoms of disease appear. Persons afflicted with the following complaints generally find immediate relief, and, at length, cure, by the use of this *SARSAPARILLA: St. Anthony's Fire, Rose or Erysipelas, Tetter, Salt Rheum, Scald Head, Ringworm, Sore Eyes, Sore Ears*, and other eruptions or visible forms of *Scrofulous* disease. Also in the more concealed forms, as *Dyspepsia, Dropsy, Heart Disease, Fits, Epilepsy, Neuralgia*, and the various *Ulcerous* affections of the muscular and nervous systems.

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AARON M. POWELL, Editor

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Mrs. Lydia Maria Child, in a letter accompanying a remittance for The Standard, writes as follows:

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